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THE GOSPEL TO EVERY CREATURE."



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The Mission Journal.

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Foreign Department.

JAPAN.

Japan is located in the Western Pacific Ocean, near Korea and China. It is composed of four large and from three to four thousand small islands. It is fifteen hundred miles long and two hundred broad—being located in about the same latitude as the section of country between Savannah, Ga., and Boston, Mass. The climate is delightful. All of Japan's area is equal to hardly as much as Virginia, North and South Carolina, and Georgia. The country is very mountainous and volcanic, with frequent earthquakes. But the mountain sides and valleys abound in trees and flowers, and these, with the beautiful streams, make a delightful land. Fruits, such as apples, peaches, oranges, plums, and grapes abound. Cotton, tea, wheat, and tobacco are grown.

There are forty million inhabitants. The people are small in stature. They are courteous, cleanly and energetic : but debauchery, sensuality and falsehood abound.

The government is the oldest in the world. One family has been on the throne throughout twenty-four hundred years—the present emperor being the one hundred and twenty-second in direct line.

From the sixth century B. C. to 1142 A. D., one ruler at a time held sway. After that there was a dual supremacy until 1868. One of these rulers was the temporal and the other exercised somewhat of a spiritual authority. But in 1868 the Mikado again came into full power as sole ruler. A wonderful step forward was taken when, in 1890, a representative form of government was adopted.

Little is known of the early history of Japan, though they have records reaching back hundreds and thousands of years. It was visited by the explorer Marco Polo, who, in 1298, wrote wonderful and glowing accounts of "Jipangu." It is said this account was

an incentive to Columbus, when he set out and finally discovered America.

The Catholics entered in 1549, and made some progress, but were expelled in 1638 with cruelty, and a severe edict was passed against all Christians entering Japan—death being the penalty. On account of the bad treatment of those who were shipwrecked on her shores, Commodore Perry was sent there, and made a treaty in behalf of the United States in 1854. Treaties with other nations soon followed, and since that time a new era has dawned on Japan. We take space to notice briefly a few of the wonderful changes and improvements.

In government the Mikardo has been restored, and he is assisted by a parliament and cabinet. Serfdom has given way to freedom.

Schools are all over the land. Not only is education free, but it is compulsory. Many young men were sent abroad to be educated at the expense of the State. There are school districts with over three million children in school. Eight universities give the more advanced and higher education. Twenty-five years ago there were no newspapers; now there are said to be two thousand. In Tokyo alone, in 1893, there were seventeen dailies. Railroads, telegraphs, telephones, postal service, and other appliances of modern civilization abound. Manufactures are springing up. A trained army is kept ready. The government procured French officers, who trained these men for war. The latest arms and implements for fighting have been procured.

But with all of these, how about the souls of the people? There are two old systems of religion: (1) Shintoism, which is ancestor and hero worship, combined with nature-worship; (2) Buddhism, a system of morals, and with a philosophy teaching enlightenment as the chief good and way out trouble. There were 85,000 heathen temples and 57,700 priests. But these old systems have largely lost their hold on the people. While thousands have turned from these, they are groping in the darkness still. Skepticism, doubt and unbelief hold sway. But the word of God is carrying the light. In 1859 the first missionary entered. In 1864 we see the first convert. In 1872 the first church was organized. Notice the result, as given in 1893, just twenty years after: 27 missionary societies were at work there; 604 foreign missionaries were on the field; 233 ordained natives; 359 theological students, with 365 churches, and about 35,000 members. Is not all of this God's doing? In 1868 Yokoi Heishiro was assassinated in Kyoto as a martyr. Now the university there has 522 students. The martyr's son is a preacher. There are 92

churches and thousands of members (the last report we have at hand gives 6,000).

God has opened the door to this nation. He has gone in with his heralds. A new light has shone upon her. Who knows but what he will make her, like England, to come forth and stand as a beacon light to other nations. In less than a generation she has come to the front. Great has been her progress, politically, socially, educationally, in literature and commerce; but greatest of all is the change which lifts her up to know her God in Christ His Son—to love, to honor, to serve and worship Him.

A SKETCH OF JAPANESE HISTORY.

The authentic history of Japan begins about the fourth century Anno Domini. Myth and legend abound, as with most of the older nations, in connection with its origin and early development. The Japanese had no means of computing and recording time until the sixth century, and their oldest extant literature dates in the eighth century of our era.

The ancestors of the Japanese came by way of Korea from the highlands of Asia, entering Japan on the south and pressing northward. There are two types of population among the Japanese, the Aino and the Yamato types. Many writers suppose the Ainos were the "aborigines" of Japan like our Indians in America. Others think these two types result from two distinct streams of immigration from the mainland of Asia. The Yamatos are the superior race and early established a kind of feudal system under which the Ainos became serfs.

Until A. D. 400, according to the oldest record, there had been seventeen Mikados, or emperors, all of whose ages at death except four exceeded one hundred years.

Shintoism is the original Japanese religion. -It is a combination of ancestral and nature worship. The central doctrine of Shintoism is the "divine right" of the emperor. By means of this doctrine the Yamatos early established the supremacy of their ruling house or clan.

"From the sixth to the twelfth century," remarks a writer, "the history of Japan includes on its political side the abolition of the rude feudalism of the conquerors, and the gradual centralization of the government in Kyoto, with the adoption of codes of law, boards of ministers, the division of the empire into provinces, governed by officers responsible to the central government, and resulting in the gradual unification of the whole body of tribes and outlying portions of the population into one homogeneous people."

Thus it was by military power Japan attained its unity. One result was the separation into distinct classes of the soldier and the agricultural elements of the population. The military leaders became by their popularity dangerous rivals of the Mikado. One family of these military leaders in the earlier centuries succeeded in establishing a military government about twelve miles from the modern Yokohama, and obtained control of civil as well as military functions of the empire. A "curious dual system of government" became thus established and continued down to A. D. 1868.

It will be seen from the above very brief sketch that the history of Japan, prior to the modern era, and apart from improved methods of warfare, contributed largely to the success of its war with China. First of all the Japanese were a military people, and secondly they were a unified people. China was neither a military nor a united nation. Hence the issue of the war. The national feeling which exists in Japan, its compactness and homogeneousness, all combine to render it a most inviting and hopeful field for missionary activity.

OUR WORK IN JAPAN.

In the report which the Foreign Mission Board made to the Convention in 1860, mention is made of three brethren appointed to open up a mission work in Japan. These were J. Q. A. Rohrer, C. H. Toy and J. L. Johnson. Commercial relations had begun with this country and Japan was directly in the way of missionaries going to China. It was a favorite idea of Mr. Yates to begin mission work in Japan.

In 1860 Rev. J. Q. A. Rohrer started on the "Edwin Forest" vessel: but she was never to reach her destination. Nothing was ever heard of her. Our missionaries started for the heathen shores to teach the people of God and Heaven, but our Father called them home to the haven of eternal rest. A long period elapsed before another attempt was made to establish a mission in Japan. Still our people were committed to the work even in the loss of these two excellent young people. In 1889 two other brethren and their wives stood ready to go. These were Rev. J. W. McCollum and wife and Rev. J. A. Brunson and wife. They sailed October, 1889, and arrived in Yokohama November 5th. They soon located in Kobe and went to work trying to master the very difficult language of that country and also acquainting themselves with the customs and manners of the people. It was not long before Rev. J. A. Brunson became dissatisfied, as he felt that he had made a mistake in going out as a missionary, so he returned to this country. Rev. T. J. Walne and wife went out in 1892, and Rev. Nathan

Maynard and wife in 1894. We have not a large force on the field but an excellent band of brethren and sisters. The work so far has, of course, been learning the language and making beginnings. Superstitions of centuries and sins woven into the customs and lives of the people have to be learned and then a way learned to get a hold on the people so as to teach them and lead them. This is not the work of a day nor a year, but of a patient, loving heart. What results we see are to a large extent due to what has been done by the earnest McCollum. But he writes in the highest terms of Rev. T. J. Walne, who has now acquired the language and is a worthy co-worker. Rev. N. Maynard and wife have hardly been there long enough to more than learn the language, but they will doubtless do excellent work.

Our stations are all in the island of Kiw Shiu, which is one of the chief divisions of Japan. At the last convention forty members were reported. This is a glorious beginning. Let many hearts at home pray earnestly for our missionaries and their work in Japan, and may God abundantly bless them and their work.

THE STORY OF THE FIGURES.

Statistics give only some of the visible results of mission work. Perhaps the most far-reaching and significant of all the results are incapable of being tabulated. Yet there is a helpfulness which comes from reviewing even the figures in a given field of labor. Statistics as to Japan are full of encouragement.

Protestant missionaries began labor in Japan in 1859. In five years there had been but one convert. After twelve years there were only ten converts. The first church was organized in 1872, with eleven members. In 1892 there were twenty-seven evangelical societies conducting mission work in Japan. There are now about six hundred and fifty missionaries at work in Japan; there are about four hundred churches and a total membership of nearly fifty thousand. There are two hundred and fifty native ordained ministers and between three and four hundred theological students, besides about 500 native unordained workers.

The contributions of native Christians in 1891 for the support of the Gospel amounted to \$50,000. The writer from whom we obtain most of the above facts says: "Our religious statistics change so rapidly that although they may be sent to America by the swiftest steamers that cross the seas, they grow old and out of date before they reach the shores of America."

In 1593 nine missionaries, who refused obedience to the edict, were publicly burned to death.

SKETCH OF THE HISTORY OF MISSIONS IN JAPAN.

THE ROMAN CATHOLIC ERA.

In 1549 Francis Xavia, the Jesuit missionary, met a Japanese criminal who had fled to Southern India to escape the clutches of the law in his native land. This led to the introduction of Roman Catholic missions in Japan. Within a generation there were two hundred Catholic churches and one hundred and fifty thousand "converts." The converts increased rapidly in numbers, until ere long they were estimated at one million. All kinds of methods were employed to convert the Japanese—miracles (after the Catholic fashion), pomp and ceremony, force (when princes were converted and could be influenced to go to war for the faith), and every other method within reach.

THE PERIOD OF DECLINE.

Internal strife among the Romish missionaries, as well as between Protestant traders and Catholics, followed the period of great success. A plot was laid bare for betraying the country into the hands of Europeans. The result was all Europeans were banished and Japan shut up tightly against all missionary effort from any outside quarter whatever. An edict went forth which was posted on every highway in Japan, which read as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God (thought to mean the Pope) or the great God of all, if he violate this command, shall pay for it with his head." For two centuries after the promulgation of this decree an attempt was kept up to stamp out utterly the last traces of the Gospel.

THE PERIOD OF RENEWED OPPORTUNITY.

The story of the opening of Japan by Commodore M. C. Perry, of the United States Navy in 1853-'54 is a story familiar to most readers. Treaties were signed between Japan and our government. One by one the various other great nations entered into treaty relations with Japan. Port after port was opened, and missionaries began to enter.

In 1859 Messrs. Liggins and Williams, representing the American Episcopalians, landed in Nagasaki and "began the work for the kingdom of Heaven." During the same year came Messrs. Verbeck, Brown and Simmons, representing the American (Dutch) Reformed Church. About the same time Messrs. Hepburn and Nevins, American Presbyterians, established themselves at Kana-

gawa, on the Bay of Jedo. The American Baptist Missionary Union followed in 1860. After this ten years elapsed before any other society entered the field. These missionaries for a long time could do little except translate the Scriptures and quietly sow the seeds, and this under great difficulty and sometimes in danger of their lives.

THE PERIOD OF TRANSFORMATION.

Beginning in 1868, movements were started in Japan destined to change the institutions of the country in the most radical manner. Space will not permit us to trace these movements in detail. In brief, the feudal system was overthrown. The Mikado came out from his seclusion and began to advocate education and progress, and took an oath that a deliberative assembly should be formed. An embassy of high officials was sent abroad to America and the countries of Europe to discover the most improved methods of conducting the affairs of government. This marked the turning point in the history of Japan from the old to the new. The Gregorian calendar soon came into use and the Christian Sabbath became a day of rest for all teachers and government employees. Japan rapidly became a modern nation. To-day, since her victory over China, she ranks among the great powers of the earth.

JAPAN OPEN TO THE GOSPEL.

In 1873, "just twenty years after the cannon of Perry aroused the hermit nation from her sleep of the ages," the edicts against Christianity were removed. In 1869 the American Board (Congregational) and the English Church Society (Episcopalian) had sent out workers. In five years more the Woman's Society, the Methodist Episcopal, the Canada Methodist, the Propagative Society and the United Presbyterians of Scotland, had sent out reinforcements. In 1890 there were twenty-six societies doing work in Japan. The first baptism occurred in 1866; the first church with nine native converts as members was organized in 1872.

PROGRESS IN LATER YEARS.

In 1877 the first native convert was ordained and set over a church in Osaka. Reinforcements poured in, new stations were opened in every direction and the work spread rapidly. In 1879 the converts numbered 2,701, and of these 1,084 had been received during that year. The number of converts then began to increase at the rate of fifty-five per cent. annually, and during one year at the rate of sixty-seven per cent. In 1889 there were 5,677 converts. In 1892 the additions to the churches were 2,144. There are now at work as missionaries in Japan 226 men and 625 women, 258 ordained and 536 unordained native helpers. There are nearly

400 churches and nearly 50,000 communicants. Upwards of 10,000 Japanese were baptized in 1892. But of the 40,000,000 people in Japan, millions upon millions have not yet heard the Gospel.

In no mission field, perhaps, has the spirit of self-support become so strong as among the Japanese Christians. The people are self-reliant and eager to assume their own burdens of evangelization. In 1878 a native home missionary society was formed which has done much "to spread the Gospel in the benighted and neglected parts of Japan."

JAPAN'S PLAGUE-SPOT.

Nothing is a better test of the moral elevation of a people than high standards of social purity. With all her vaunted progress and rapid development along all lines, there is a cancer eating away the moral life of Japan which must be cured, or else the new fabric of her civilization will rest upon a fatally defective foundation. Take a few facts: Social impurity is sadly common. The appalling fact stares the missionary in the face that every third marriage in Japan is ruptured by divorce. Concubinage is a fashionable institution, the emperor and nobles of the empire setting the bad example for the people. Impurity abounds on all sides in the large cities. Parents sell their own daughters into lives of sin and shame.

What more striking or powerful argument could be found in favor of sending the gospel to Japan without delay than that contained in the above facts? No social order can rest upon a stable basis when the home-life of the people is corrupt. The home is the fountain of life or death to any nation. The sacredness of the marriage relation is the guaranty of the permanence of any civilization. Let this moral plague-spot remain to blight Japan, and her course will soon be run as one of the great nations of the earth. Let the power of the gospel be brought to bear to sweeten the fountains of her home-life, and she in turn will be used to bless all the other nations of the East.

JAPAN IN BRIEF.

Dai Nippon is the native name of Japan. This means "Great Dayspring."

Draw a quadrilateral on the map embracing all of Japanese territory, and you would include within this quadrilateral nearly 18,000,000 square miles of ocean water, and only 150,000 square miles of land area.

The Japanese Empire consists of nearly four thousand islands.

The coast line of these islands of Japan, if stretched out in a straight line, would be nearly long enough to go around the earth twice at the equator.

By far the largest island of the group is Nippon, in which is situated Tokyo, the capital, and Yokohama, on the Bay of Yedo.

"The general shape of the main group of islands is that of an archer's bow recurved at each end, the cord or string bisecting the Sea of Japan, the arrow-rest being at Tokyo, the capital, which is thus almost exactly in the centre of the empire."

Japan consists of the tops of a chain of submerged mountains, volcanic in character, and stretching around through the sea from Kamtschatka to China.

There are hundreds of extinct and eighteen active volcanoes in Japan.

The Russian name, "Kurile," applied to one group of islets means "smokers," from the volcanos there.

Japan is the land of the monkey and the giant salamander.

There are in Japan 359 species of birds, 30 species of reptiles, 400 species of fish, 137 species of butterflies, and 4,000 species of moths.

The common house-fly of Europe is rarely seen in Japan, except in the silk districts.

Buddhism forbids the use of flesh food; hence, Japanese are nearly all vegetarians.

Japanese are like other people in some respects. They easily get rid of compunction of conscience when desirable. For example: When they desire a meat diet, the deer is sold in the market as "Mountain whale," and venison is sold in the shops as "fish."

The Japanese are in stature an undersized people, the average height of the men being five feet six inches, and of the women four feet six inches.

In universal courtesy and politeness the Japanese people, perhaps, have no peers—the kindly greetings and gentle manners being common to all grades of society.

The present emperor of Japan is the one hundred and twenty-second in a direct line of sovereigns.

In 1890 the Japanese government became a representative one, lodged in an imperial parliament, and a cabinet under constitutional restrictions.

Before 1890 Japan was an absolute monarchy. A recent writer, speaking for the Japanese, says: “Liberty has been born among us almost without a pang; our liberties have been guaranteed almost without a struggle.”

The population of Japan is now 40,000,000.

Japan is about nineteen times as large as Massachusetts.

Japan is a land “picturesque and beautiful in its scenery, full of natural charms, brilliant with flowers, and sparkles with running water.”

Twenty years ago Japan had never issued a newspaper. In Tokyo to-day there are 17 dailies, with an issue of over 46,000,000 copies annually; and there are 700 periodicals in the empire.

There are 34,101 elementary schools in Japan, and over 3,000,000 pupils. An imperial edict issued some time ago contained the following sentence: “It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family; nor a family with an ignorant member.”

The recent exposition in Kioto, Japan, exhibits the wonderful prosperity of the empire in recent years. Wonderful progress in every industrial realm is very manifest.

Nearly every requisite of the manufacture of drugs and medicinal preparations is obtainable in Japan.

Matches are manufactured upon an enormous scale and are wonderfully cheap. Already the Japanese match holds the markets of the East to the exclusion of all European matches.

Much of the machinery of Japan is imported; but they are rapidly producing all the necessary machinery for the various manufactures.

The Baltimore *Sun* gives the following as among the manufactured articles of Japan:

"Among these may be mentioned finely-finished sets of surgical instruments, dentists' chairs, fine tools, lenses made of crystal, photographic apparatus, anatomical preparations, cutlery, agricultural machinery and implements, musical instruments, umbrellas, buttons, toilet articles, jewelry, enameled kitchen utensils, lamps, scales, watches, toys, printing presses, leather work of all sorts, &c. These articles are made, doubtless, in part with imported machinery, but the Japanese are rapidly producing the machinery for making everything."

The Baltimore *Sun* says further:

"The Japanese assimilate ideas and methods and appropriate with Oriental non-chalance devices protected with patents in other countries. And what they make they make well and at prices that enable them to undersell the West. They occupy a unique industrial position. Possessing the most modern machinery and all the sciences of the West, with the cheap labor of the East, and paying no royalties, they are within easy reach of the vast populations of China and India, to say nothing of the more distant markets of America and Europe. Every large city of the United States has already its "Japanese store," where wares are sold in competition with the wares of the rest of the world. To a large extent the competition is now in articles of kinds which the Japs have been manufacturing for hundreds of years, but there are not a few kinds not used at all in Japan and made expressly for the American market. This class of articles, the Kioto Exposition suggests, is to become more common among us and to be sold in all stores. Prices of the necessities of life will thus be influenced to continue their downward movement, to the advantage of the masses of our people."

POINTS AS TO THE RELIGIONS OF JAPAN.

Shintoism is the most ancient form of heathen religion among the Japanese.

Shintoism is based on worship of ancestors and includes worship of the powers of nature.

There are nearly 200 Shinto temples of the first class in Japan. There are 192,207 shrines and temples of inferior grade, and over 55,000 priests.

Shintoism is the State religion of Japan.

Buddhism was introduced in Japan from Asia, A. D. 552. Buddhism now has in Japan eight sects and thirty-eight sub-sects.

Of these sects the Shins have 18,783 temples, Zen 21,102, the Shin-gon 13,358; the Jo-do 8,478, Ten-dai and Nichiren each 5,085 temples.

Buddhism gradually gained the ascendancy in Japan until it almost completely swallowed up the older faith.

In 1549 Francis Xavier, the Roman Catholic missionary, reached Japan. Buddhism was his most formidable obstacle.

Xavier made 100 converts in a year at Kagoshirna. Leaving his fellow-missionaries Torres and Fernandez in Japan, Xavier set out for China, dying on the way.

The Roman Catholic missionaries continued to gain converts in various parts of Japan until 1587, when an edict was issued ordering all missionaries to leave Japan.

After the burning of the nine missionaries even, the Catholics secretly carried on their work and established a printing press and issued many books.

Among the books which issued from the Catholic press was no copy of the Bible. Thence all their work was lost when the missionaries were finally driven out.

PARAGRAPHS.

The receipts from T. P. Bell, C. S., in February Journal, should have been marked "S. S. Missionary Day," instead of Christmas offering.

Dr. Taylor's report from Italy for 1895, shows that the churches there are being trained to help. He was enabled by their gifts to reduce the appropriation for Italy several hundred dollars last year.

Rev. T. W. O'Kelly, Griffin, Ga., is acting as vice-president of the Foreign Mission Board for Georgia in the absence of Bro. J. L. Gross, who is in the Theological Seminary.

On the 1st of January, 1896, we sent cards to over ten thousand preachers in our Convention with a special request for a reply. Less than one-tenth have sent answers. "Where are the nine?" We are thankful for the very kind answers of many. They are encouraging, stimulating and helpful. Bless God for good, earnest missionary gospel preachers.

For the month, January 15th to February 15th, 1896, our receipts are four thousand dollars less than for the same month last year. Oh, for God's spirit to move upon us to send the Gospel of His love to the lost.

There are about ten thousand Baptist preachers in the bounds of the Southern Baptist Convention. We have sent about fifty preachers (not counting sisters) to the foreign fields to preach Christ to the millions of the lost. We have here in the home land two hundred preachers to one yonder; here where Christ is so well known; yonder where millions die for the bread of life. Others are anxious to go; they plead with us to send them. God's people have been blessed with thousands, yea, millions. If each would give a mite we could send others to tell of Jesus. But we feel instead that we must adorn ourselves, our homes, our churches, and let the heathen die. Some even demand that we decrease our small force, call back these faithful men and noble women by their sides. What do you say? How do you pray? How do you give? Do your prayers and deeds cry aloud for God's glory and the salvation of the lost?

We have, altogether, connected with our Board work about one hundred and eighty men and women. This includes native preachers, colporteurs, &c. How easily we could increase the number to five hundred if we would! There are five hundred men and women in our bounds who could support them; but they must love Christ more, and heed more His last parting command.

For several years we have been burdened with debt. The cry has been with some for retrenchment. Six of our missionaries have died. The places of five of these are unfilled. Some have come home from sickness. These places are unfilled. The brethren on the fields plead for reinforcement. Some of the missionaries have given a part or all of their salaries. What will we at home do? Our receipts are very short—far behind last year. Our treasury is empty. Are you willing for it to stay so? Is it partly your fault, brother? In His name let us give.

No one should give any amount unless he would lay the same in the hands of Christ if he were here in person. This is His work—not mine nor thine.

One pastor from North Carolina writes: "I am praying for missions and talking for missions and giving for missions and preaching for missions." This is glorious; and yet what true preacher of Christ ought to say less?

Will all who read this join earnestly in calling to our God that His Holy Spirit may come upon us and our churches, that they may arise to duty before Him in sending His Gospel to the lost.

SHALL WE QUIT?

[REV. E. N. WALNE, Japan.]

During the past year two of the American mission boards having the largest number of missionaries in Japan have considered the advisability of withdrawing the larger part of their forces from the field.

In several conferences of Japan missionaries, the question, "Shall we plan for a long continuance of mission work here," has been discussed. In both of the missions above referred to many of the leading Japanese preachers answer these questions in the affirmative. In view of these facts, it is not to be wondered at that many in the home land have been led to believe that the time for mission work here has passed. A few of the missionaries on the field share this view. On the contrary, a large majority of the missionaries and many of the Japanese Christians believe that there was never a time when the presence of the missionaries was more needed than at the present juncture.

There are 143 missionaries represented in the general conference of several Presbyterian missions at work in Japan. At the conference held at Nagoya last July the following report was adopted:

"As to the final withdrawal of missionaries from Japan, this should not be done until the church here is prepared to carry forward the work on safe and right lines. At present the native Christians are not so prepared in at least three general directions:

"1st. Doctrine, not a pleasant subject to touch on, but they are far from being firmly established in the great truths of the Gospel.

"2nd. Practical evangelistic work. They are good speakers, but often fail to reach the people by neglecting plain, common-sense plans of reaching them.

"3rd. They have not yet sufficient funds of their own, and there are many and grave objections to making over foreign funds to them."

A fourth point might be added, viz.: They are numerically small as compared with the total population—less than 40,000 in a population of 41,696,847.

Since 1888 there has been a steady decline in the number of converts reported each year and a corresponding increase in the number of exclusions. The increasing number of exclusions may be accounted for in part by the growth of spirituality and the development of a higher standard of Christian living in native churches.

Many and various reasons have been assigned for the falling off in converts. Beyond all doubt too much mission money has been spent for educational work and far too large a proportion of the missionaries have been engaged in school teaching. Most of the differences between the native Christians and the missionaries have arisen over the ownership and management of these schools and colleges. The situation is a very painful one and much friction and ill-feeling have grown out of it. These missions have large sums of money invested in expensive plants. The Japanese demand that the exclusive control of these schools be turned over to them, while the missions continue to support them. This State of affairs is the natural outgrowth of the intense national spirit which pervades even the Christian churches. So Providence is forcing the missionaries to do what probably ought to have been done long ago, viz.: to let the Japanese Christians build, pay for and manage their own institutions while the missionaries give their time and strength to direct evangelistic work.

The members of the Southern Baptist Mission are devoting themselves strictly to

this evangelistic work. The mission has no property to dispute over and no desire to acquire any. The relations between the missionaries and the native brethren are of the most cordial nature.

We are looking forward to many years of hard, and we trust, fruitful service in preaching the Gospel to the unsaved millions of New Japan. We are hoping in the near future to have more men to share this service with us, in order that we may be able to carry our work into the heart of Kiu Shiu and plant our stations on its southern and eastern coasts.

THE MENACING FEATURES OF MISSIONARY EFFORT.

[REV. N. MAYNARD, of Japan Mission.]

It is never a pleasant duty to detail the discouragements of our work but it may serve to emphasize the necessity on your part of persistent co-operation and hearty sympathy with the advance posts of yours and the Lord's hosts. There is positive reality in "powers of darkness" and none realize it more forcefully than missionaries. The chilling influence of the atmosphere of moral death that broods over heathen society, together with the malignant spirit of hostility, creates in the solitary worker among them constant demand for the sympathy of the brethren at home. Save from our secretary and personal friends I am not aware that any of our number have ever received a word of encouragement from the home land. This may open your eyes to one of the worker's difficulties but it is not a complaint. Another difficulty is apparent indifference on the part of native Christians. This is the result in part of recent political conditions. The war was an all-absorbing topic and almost monopolized the attention of the entire nation. Besides, for some time there has waged a very excited controversy in the higher circles over threatening influence of Christianity to Japan's social and political institutions. For instance, the preservation of the royal line necessitates a harem. Concubinage is a prerogative by royal consent. Divorce is a matter of option with the husband and secured without civil proceedings. Prostitution is a nationally legalized matter for revenue, and prostitutes are not looked upon even with disesteem. The education of females is restricted to the barest elementals and not provided for beyond the age of twelve years, under the pretext that education makes them dissatisfied with their lot. The catalogue of evil would have to coin words to record all of its vices. The gospel directly antagonizes all of these. The result of this has been that those who were favorable to Christianity have been studiously kept out of official positions. Count Ito, the apostle of the present condition, who might almost be said to be the father of the sentiment which introduced modern civilization has apparently gone to the opposite extreme in religious feelings, all of which has proved a great hindrance to the progress of the Gospel. On the other hand many leading native Christians have suddenly become enamored of their own fitness to take the lead, and in many instances their efforts are spent in competition for leadership rather than taking Japan for Christ. But perhaps the most serious trouble is the stolid indifference of the people even when persuaded of the merits of Christianity. They seem utterly to fail to realize their true condition or to conceive of individual responsibility for sin. We rarely get access to the homes of the influential. The men and women of the present generation are either wedded to their superstitions or glad to be rid of restraint. While conscience is not legally bound it is practically, and Christians are rarely permitted to teach in the schools. Thus the people are arrayed

against the truth. This is a warfare than which the problems of another were never more perplexing nor in whose prosecution wiser leadership and perfect co-operation were ever more necessary. Let us stand together, brethren, strong in faith, persistent in action, constant in prayer, and He who is the Captain of our salvation will fulfill all his plans and get glory to his name.

THE SIGNS OF THE TIMES IN JAPAN.

REV. J. W. M'COLLUM, JAPAN.

To the casual observer there are fewer hopeful signs for the rapid promulgation and the permanent acceptance of the truths of Christianity than at any time since the ban against Christians entering and residing in the Empire was removed. Within professedly Christian circles dissatisfaction both as to theory and practice has resulted in painful dissensions, and, in not a few places, the almost total wreck of apparently prosperous work. The great activity in theological discussions manifested in the western world finds a hasty fruition in the departure from Bible truth by many aspiring leaders of Japanese Christian thought.

Again, since the war with China, the millions yet untouched by the gospel (for there are not more than forty thousand professing Christians in the whole Empire), are more bitterly opposed than ever to the propagation of the truth. The higher classes disdaining and the lower classes despising, not only the foreign missionary, but Christianity also, which is considered to be a foreign religion. In addition to these facts, Buddhism has by no means lost its power, (there are fifty-four thousand Buddhist priests), over the great majority of the people. But these difficulties, though real, should not discourage. For if there is not an element of hope in all these, there is certainly no element of discouragement to one who is somewhat familiar with Japanese thought and life.

In the unrest in Christian circles there seems to be only the sifting which must needs come in order to separate the chaff from the wheat. The result of this will be a more thorough and natural application of the principles of Christianity, and a greatly increased zeal on the part of the faithful. Does not the history of Christianity substantiate this?

Bitter opposition certainly means some slight interest in the question at issue. This is far better than total indifference, for though few in number and weak in faith, the arm of Jehovah of Hosts is with us, and adversaries mean victories for Christ.

Buddhism and the human heart are powerful enemies, but we have seen the power of Christ's gospel conquer both and makes out of the boastful Buddhist an humble sinner at Jesus' feet.

Besides these I must mention two facts, which, to me, indicate a steady and sure growth for Christianity. (1.) The awakening of personality. Hitherto, personal obligations, responsibilities, duties and capacities have, to a large extent, been merged into the family, the community or the nation. This is changing. New avenues to success in life have inspired the younger men to do something worthy of a man. In close connection with this is the recognition of the truth (2) that all true success has, as a basis, moral integrity. Hence a popular subject of discussion is the relation of morals to success in life. Many thoughtful minds are seriously revolving

the question of how can I reform my life and aid in the moral reformation of the nation, thus removing from her the blotches of heathenism. These questionings must lead many to Christ. Neither Buddhism nor Shintoism affords a satisfactory answer, since both have been tried and have signally failed. Thus may we not confidently pray and hope that the Pentecostal repentant cry, "Brethren, what must we do?" shall be the supreme question of millions of hearts, and be answered in Christ and satisfied by obedience to him? God grant it!

J. W. McCOLLUM.

Interesting Letter from Our Native Preacher in Japan.

KOKURA, JAPAN, Jan. 17, 1896.

Dear Brethren in Christ,—I wanted for a long while to see you by face and talk about the wonderful love and work of Christ our Saviour. That may help you some; surely it would help me. But there is a great ocean between you and me which separates us afar; so I have to take second way—that is, to tell you something by letter.

I suppose you would like to know who I am, and how I was converted, and what work I have. I was born in the province of Vagatahi, of heathen parents, forty-five years ago. I suppose you heard that the Catholic Church sent missionaries to Japan some hundreds of years ago, but the persecution by the government was very severe, and many believers were killed on the cross. So of course our people hated the Christianity. I was born in that part of the country, so you can think how much I hated the Christianity when I was young. We had an image of Christ on the cross made of bronze, length ten inches, width six inches. Once every year government officers and several guards visited every house and see if every man and woman, even the baby in the house, will tread down under the feet that image. That shows we are not Christians. When this examination is over without trouble, we made a feast and ate and drank, inviting relatives, friends and neighbors. I often trod down that image with my parents and brothers and sisters, but God forgave

me, because I did it not knowing it was wrong. In those days I thought this country in Shin Koku—that is, God's country. We had great many gods who keeps this country well for long time. Why shall we need any other gods from barbarians? We thought at that time that all other nations are barbarians. I could not help to say that I will kill them with tearing of the teeth if they will not cast away it. You see how much I hated the Christianity at my youth.

About twenty-five years ago my Daimyo sent me to Tokyo to study about military work. At Tokyo I have seen many foreigners who was hired by government and some by our people. They were paid with high salary and honored by the people, and they teach many interesting things which we never heard before. I thought when I was at home that all foreigners were barbarians but at that time, when I went to Tokyo, I found out it is not so. My idea was a mistake. Then I thought of Christianity; it must be different from what I thought, because it is believed by the civilized people, who know all things far more than we do. Again I thought there must be something in the Christianity which I wanted to find out.

By this time a man from my native province was in Yokohama, and belonged to the Christian church. So I went to his home first to hear the Christianity. He told me of it, and I understood some points of it. One day he invited me to his church on Sunday. I was afraid to go and hesitated. He said:

"You will not need to be baptized against your will if you go." Then I consented to go to the church. I was afraid my people will talk against me if they will know I went to the church. After that regularly I attended to the church, not hoping to become a Christian, but to find out something in it. Several months has passed in this way, and it came to the New Year's week prayer-meeting. In one evening of this prayer-meeting, during some one's prayer, I felt deeply of my sin, and the hair of my body stood on end. I remember that feeling till this day, but I cannot express it to you in this letter. I believe the Holy Spirit worked in my heart, and then I had a power to tell my people I believe Christ as my Saviour. Before long I joined to the church.

I suppose you heard of Dr. Nathan Brown, a missionary to Japan from Baptist Missionary Union of America. His work was chiefly the translation of the New Testament. I worked on it with him about twelve years till his departure to heaven. During that time I learned many things from the Testament and from him. After his death I spent my time mostly to preach the gospel, supported by his son, William Brown, and Peter Howe, of Illinois. This was the promise, "I will go down; they will keep my ropes."

After many years Peter Howe was killed and Mr. Brown could not keep on my ropes, so I joined to the Missionary Union and worked for the Christ.

I desired to work in Kiwshiu, my native country, very much, and prayed for it many years, so that the gate may be opened for me. Three years ago the Lord granted my prayers and opened the gate, and now I am preaching Christ, our Saviour, with your missionaries to this people.

About a month ago Dr. H. A. Tupper, Jr., and Rev. J. M. Wilbur, visited us here, and they attended some of our preaching services. They said they en-

joyed very much. They will tell you what they heard and saw in this land. I suppose they are not yet home. One day they visited my house and took my photograph. Some day you may see it. Dr. Tupper was very kind to me. One thing he offered me, when I heard it at first, I could not believe it. I thought I am dreaming of something. But in a few moments I found out it was true. That is this—in the next year or two I will visit America, and he will pay all my expenses. This is a great thing in my life. Well then I may have the hope to see you soon. I never hoped to see you in this world, but the future. Being a poor man I cannot expect to bear all expenses to cross the ocean, but by Dr. Tupper's kindness I can see you, not by the pen and ink, but the face by face. At that time how much joy I will have, I cannot begin to tell now.

But many things are trying to keep me back here. You know the Apostle Paul sometimes wanted to visit the churches, but he was hindered by the devil, and could not go out. In the same way the devil might try for me. I do not know but I trust to God.

You sent three good missionaries to this land. We are working with them with one accord, helping each other. If you can send more missionaries we welcome with hearty thanks.

Perhaps you heard that in Japan for some years Christianity went on quite fast. But at this time it is very slow. We do not know why. We are trusting in the Lord and working constantly, and hope we may see good harvest in some days. When we preach the gospel the people seem to understand it, but they cannot forsake their idols and they cannot put away their old habits. We need many things for this mission work. Especially we need the work of the Holy Spirit for both the people and the preacher. I humbly desire you will pray earnestly that the Holy Spirit might show his

power on them so that many people may come to the Lord. May God bless you all.

Yours sincerely,

TETSUYA KAWAKATSU.

An Encouraging Letter.

[From Dr. H. A. Tupper, Jr.]

FUKUOKA, JAPAN, Dec. 2, 1895.

I have had the pleasure during the last week of enjoying the delightful hospitality of Brethren J. W. McCollum, E. N. Walne, Nathan Maynard and their excellent wives, and through their kindness I have been enabled to study to some extent the methods adopted in their work in Japan. As the readers of the JOURNAL should know, the mission work of the Southern Baptists in Japan is confined at present to the Northern coast of Kiushiu, the southernmost of the main islands. We have five preaching stations: Moji, Kokura, Wakamatsu, Ashiya and Fukuoka. Three native evangelists: Kawakatsu, Sugano and Aoto. Six missionaries: Rev. J. W. McCollum and wife, Rev. E. N. Walne and wife and Rev. Nathan Maynard and wife. One native theological student in the seminary at Yokohama, and a church at Moji of forty-one members. The native evangelists impress me as christian men of deep consecration, and of more than ordinary intelligence. Kawakatsu is in many respects a remarkable person, and among christians throughout the empire, he is spoken of in the highest terms. He was the teacher and assistant of the famous Dr. Nathan Brown, and the venerable missionary received from him indispensable

aid in his Biblical studies and in his work in Japanese hymnology. Aoto at one time filled an honorable position on the Japanese bench, and he declined a re-appointment to the judgeship with a salary of fifty yen a month, preferring to preach the gospel for less than one-third the amount. Sugano is the youngest of the evangelists, and is already an effective gospel preacher. Although it has been my privilege to meet a number of missionaries in different parts of the Empire, and I have had the opportunity of studying their fields and methods of work, I can, without hesitation, affirm that, taking in consideration the character and ability of the missionaries of our Southern Board, the practical and common-sense plan upon which they are working, the thorough sympathy with which they labor together, the beautiful fraternal spirit that manifests itself, and the hearty co-operation with the Board at home, there is no mission in Japan that impresses me as favorably as this, and promises more permanent success. The field selected is virgin soil for Baptist missions, and Brethren McCollum, Walne and Maynard are laying wisely a system of work, by which, in time, if the Baptists of the South support them, this whole island of Kinshiu of nine millions of souls will be evangelized. This will require time, sacrifice and faith on the part of these missionaries of the cross, but they, resting on the unfailing promises of God, and having confidence in their brethren at home, are hopefully building for eternity.

RECEIPTS FOR FOREIGN MISSIONS

From January 15th to February 15th, 1896.

Alabama.—W. M. S. First ch., Montgomery, by W. B. D., \$30; Hartselle ch., by J. M. K., \$10; L. M. A. S., Osweeche, by H. H. A., \$10; Notasulga ch., by G. E. B., \$1.40; Hurtsboro ch., by G. E. B., \$2.76; A Brother in Montgomery, 40 cents; W. D. Gay, (Maynard) \$50; L. A. S., Georgiana ch., by Mrs. H. E. S., (Christmas offering to China), \$6.45; Mt. Zion ch., by N. D. C., \$7; Miss'y Day in S. S., by T. P. B., \$2.12; A. White, \$3; Tallassee ch., by A. C. S., \$1.50. Total, \$124.63.

Previously reported, \$3,589.69. Total this year, \$3,714.32.

Arkansas.—A Friend, by Mrs. M. H. R., \$2; Marianna Sunbeam So., by Miss S. V., (China, \$2), \$4.40; Bethlehem ch., by W. H. L., \$3.70; Portland ch., by N. C. D., \$2; Woodlawn ch., by N. C. D., \$1.25; Warren ch., by H. A. M., \$6; E. B. Miller, \$29.50; Miss'y Day in S. S., by T. P. B., 33 cents. Total, \$49.18.

Previously reported, \$559.39. Total this year, \$608.57.

District of Columbia—Fifth Bap. ch., Washington, raised by P. V. W., (R. E. Chambers), \$125; Primary (class, Gay-Street ch., Washington, \$1. Total, \$126.

Previously reported, \$1,159.81. Total this year, \$1,285.81.

Florida.—M. B., \$5; Cash at Convention, \$6; Mrs. R. S. Tucker, \$5; W. N. Chandon, C. S., \$25; Missy Day in S. S., hy T. P. B., \$3.55. Total, \$44.55.

Previously reported, \$259.22. Total this year, \$303.77.

Georgia—Greensboro Sunbeam So., hy L. H. B., (P. Stephens), \$10.59; Hebron ch., by T. R. W., (F. M. debt), \$2; Crawfordville ch., by R. E. L. H., \$8.07; Crawfordville S. S., by R. E. L. H., \$5.58; Crawfordville Sunbeams, by R. E. L. H., (Peyton Stephens), \$1.35; W. M. S., First ch., Macon, by A. F. J., (Christmas offering to China), \$14.02; W. F. M. S., Americus, by Mrs. J. R. S., \$14.60; W. M. S., Milledgeville ch., by Miss O. E., \$6.60; W. M. S., Washington ch., by R. F. N., \$20.10; Greensboro ch., by C. A., \$46.36; La Grange ch., by T. J. H., (Christmas offering to China), \$17.02; Long Creek ch., by H. B. C., \$11.79; W. M. S., Long Creek ch., by H. B. C., (Christmas offering to China), \$1.38; H. R. Bernard, (Sermon on Missions), \$5; W. M. S., of Hephzibah ch., by N. B. F., (Christmas offering to China), \$10; Bark Camp ch., by M. R. L., \$2.36; Little Buck Head ch., by M. R. L., \$2.88; M. R. Little, \$1.76; Macon, First ch., hy Mrs. S. C. B., (Christmas offering to China, \$2), \$6.90; Thomaston S. S., by T. H. S., \$1.69; L. A. S., Thomaston ch., by T. H. S., \$2.75; L. A. S., Thomaston ch., by T. H. S., (Christmas offering to China), \$2.85; W. P. Price, \$5; Mrs. Julia B. Neals, Marietta \$2.25; First ch., Atlanta, W. M. U., (Mexican girl)\$7; Capitol-Avenue ch., by L. A. S., \$10.35; Second ch., \$11.10; Statesboro ch., by H. B. S., \$10; Rocky Ford ch., by L. A. B., 75 cents; W. F. M. S., Americus ch., by Mrs. J. R. S., (Christmas offering to China), \$35.10; Miss M. E. Wright, Treas., (Sears) \$85; Long Creek ch. S. S., by H. B. C., \$4.69; Long Creek ch. Sunbeam So., by H. B. C., \$3; Mrs. J. N. Jordan, Treas., (A. B. Rudd), \$100; J. G. Gibson C. S.—W. D. Powell, \$50; Mexico, \$1.55; Mrs. McCullum, \$10.25; China, \$57.92; Sunbeam Missy, \$8.19—\$627.24; Shiloh ch., by A. C. S., \$5.44; Missy Day in S. S., by T. P. B., \$10.38; Mrs. F. S. Jordan, Treas., (A. B. Rudd), \$50; Duffy-Street ch., Savannah, by N. F., \$13.49; W. M. U. A. So., Eatonton ch., by Mrs. U. E. W., \$2.50. Total, \$1,184.85.

Previously reported, \$7,652.36. Total this year, \$8,837.24.

Kentucky.—Sunbeams First ch., Bowling Green, by M. N. B., \$9; W. M. S., First ch., Bowling Green, by Mrs. B. J. P., \$10; East B. M. S. S., by J. W. L., \$5; Locust ch., by W. C. P., \$75; W. M. U., by Mrs. H. C.—Christmas offering, \$23.79; Peyton Stephens, \$24.22; Female Missy, \$5; Girl's Building in Brazil, \$63.50—\$227.85; Missy Day in S. S., by T. P. B., \$7.40; Walnut-Street ch., by Mrs. H. C., (Miss Hale), \$114.71; J. W. Warder, Sec., \$859.15; Trinnie Corlin Sunbeams, by Mrs. W. H. F., (P. Stephens), \$5. Total, \$1,313.17.

Previously reported, \$5,252.68. Total this year, \$6,565.85.

Louisiana.—Salem ch., by H. C., \$5; Helen Covington, \$5; Mrs. M. E. Winstead, \$3; Cash, \$1.25; D. G. Whittinghill, \$5; L. A. S., (Christmas offering to China), \$16; L. A. Turner, Treas., \$50; Coliseum ch., by D. G. W., \$94; Mrs. Mary H. Crouch, Treas. Cen. Com., \$40.82; O. L. Parker, \$5. Total, \$225.07.

Previously reported, \$340.98. Total this year, \$566.05.

Maryland.—Franklin-Square ch., Baltimore, by J. L., \$212.84; Eutaw Place ch., Baltimore, by J. L., \$60; First ch., Baltimore, by J. L., \$20; Mt. Zion ch., Frostburg, by J. L., \$5; Calvary ch., Lawson, by J. L., \$3.53; Eastport ch., by J. L., \$2; Mrs. Eugene Levering, Treas.—Miss White, \$9; (Christmas offering to China, \$95.71)—\$195.29; J. Harry Tyler (Miss Haves), \$50; Missy Day in S. S., hy T. P. B., \$6. Total, \$554.66.

Previously reported, \$2,767.87. Total this year, \$3,322.63.

Mississippi.—L. M. and W. M. Dampier \$5; Palestine ch., by J. L. P., \$11.80; Bethesda ch., by J. L. P., 50 cents; Mrs. N. G. Kethey, (Christmas offering to China), \$1; Myrtle ch., by W. M. G., \$1.50; G. C. Johnson for his church, \$52; Mrs. Robert B. H., by J. S. B., \$2.50; Ladies' Armstrong So., by W. L. J., (China), \$5 \$9; H. W. Rockett, \$2.50; Clinton ch., by George Whitfield, \$8.26; Bookhaven ch., \$12; Concord ch., by C. G. E., \$2.11; Missy Day in S. S., by T. P. B., \$3; Ripley ch., by J. C. S., \$20; Children of Ripley ch., by J. C. S., \$1; Mrs. V. G. Pope, Leland, (Christmas offering), 85 cents. Total, \$133.02.

Previously reported, \$2,491.47. Total this year, \$2,624.49.

Missouri.—A. E. Rogers, Treas., W. M. S., \$180.50; (Peyton Stephens, \$4); \$588.61; Ch. at La Grange, by D. B. J., \$540. Total, \$594.01.

Previously reported, \$2,296.74. Total this year, \$2,890.75.

North Carolina.—Mr. Womble, \$2.50; T. C. Britton, 50 cents; \$3; J. N. Corpening, (N. M.) Japan, \$10; Gospel Missy So. Cedar Grove, S. S., by O. P., (Native Missy to Japan, \$9; Missy Day in S. S., by T. P. B., \$2.45. Total, \$24.45.

Previously reported, \$2,705.37. Total this year, \$2,729.82.

South Carolina.—Ch., Greenville, by W. P. McM., \$5.55; Parksville S. S., by H. U. D., \$4.43; Pine Grove S. S., by C. H. W., \$3.50; Healing Springs ch., by G. U. A. (Lawton), \$3.75; W. H. Gleaton, Treas., of Union No. 2, \$17.66; Good Hope ch., by B. L. R., \$8.00; D. R. Evans \$1.15; Bethel ch., by B. S. B., \$15; Mt. Joy church., by G. W. G., \$4.30; Florence S. S., by W. N. U., \$3.92; Long Branch ch., by T. P. L. (Lawton), \$2.20; Reedy Branch ch., by T. P. L. (Lawton), \$1.10; Seven Pines ch., by T. P. L. (Lawton), \$2.23; Greene-Street ch., Spartansburg, by J. R. A., \$5; Fair Forest S. S., by J. T. G., \$2.86; M. J. Brock, for Honea Path ch., \$1; Mullins S. S., by M. E. R., \$5.75; Beaver Creek ch., by W. S. D., (China), \$2.20; Lowndesville ch., by O. J., \$2.11; Ladies of Dry Creek ch., by G. P. W., \$8; Springfield ch., by J. B. S., \$2; China Spring ch., by W. H. K., \$1.48; Montmorence ch., by W. H. K., \$1.87; Rock Creek ch., by E. A. Mc., \$3.25; Bishopville ch., by C. S. J., \$2.89; Bishopville S. S., by C. S. J., \$4.43; Seneca ch., \$3.31; Bush River ch., \$20.25; Ridge Spring ch., \$17; Green-Street ch., Spartanburg, W. M. S., \$2.50; Greenwood ch., by O. D. D., \$17.44; First Street ch., Columbia, \$5; M. L. West, Treas. N. G. Ass'n, \$9.56; Williston ch., by L. B. J., \$3; Grove ch., by H. B. C., \$1.51; Reedy River ch., by A. S. R., \$1.30; York Ass'n by W. P. B., \$1; Green Pond ch., by B. F. U., \$3.50; Rabun Creek ch., by C. H. R., \$6.39; Beulah ch., by C. H. R., \$4.14; Waterloo ch., by C. H. R., \$1.09; Friendship ch., by B. K. O., \$4.08; Missy Day in S. S., by T. P. B., \$20.01; Barnwell ch., by W. E. E., (Lawton), \$9.25; W. C. Lindsay, pastor, \$21; Aiken ch., by E. E. B., \$13.55; Graniteville ch., by S. K., \$7.76; Cen. Com. W. M. S. by Mrs. John Stout—Christmas offering, \$760.56;

Lawton, \$1.42; McCormick \$1.45; Mary Harley, Miss'y, \$2.77; Sunbeams Miss'y, \$2.71; China, \$1—\$57.74; Batsburg ch., and S. S., by W. B. T., \$20; J. A. Fant, \$10; Conway ch., by E. H. T., \$3.08; Little River ch., by M. Mc., \$1.50; By Wm. Haynsworth—Hunter's Chapel, \$2; Friendship ch., \$2; Mt. Arnon ch., \$5; Elko church, \$5; Blackville ch., \$7.50; Mt. Calvary, \$1; Graham's ch., \$4.28; Graham's S. S., \$1.80—\$28.58, (Lawton); By Wm. Haynsworth—Graham's ch. Sunb'm So., \$3.06; Graham's ch., \$1.05; Norway ch., \$2.38—\$6.49, (Stephens). Total, \$1,218.66.

Previously reported, \$4,478.12. Total this year, \$5,696.78.

Tennessee.—Ballards Chapel ch., by S. R. B., \$5; L. L. Lundy, (Ginsburg), \$1; W. M. Woodcock, Treas., Woman's offering, \$32.32; (Christmas offering to China), \$242.44; L. M. S., Clarksville (China), \$6.29; L. M. S., of Limestone ch., by J. J. D., \$1; Ladies of Grand Junction ch., by Mrs. M. P. S., \$3.65; Gaviston ch., by T. U. L., \$3.26; A thank-offering, for direction given, \$50; Children's Miss'y So., Mouse creek ch., by L. S., 30 cents; J. Pike Powers, pastor, \$10; Miss'y Circle, Central ch., Memphis (Birth day and Christmas offering to China, \$1), \$10; J. H. Snow, V. P., \$5; B. Y. P. U., Jonesboro ch., \$3.85; Fairview ch., 75 cents; W. M. Woodcock, Treas., (Ladies Christmas offering for China, \$132.14), \$220.17; Dr. L. W. Davis, by J. H. S., \$20; Miss'y

Day in S. S., \$38.50; D. B. Jackson, \$4; T. T. Alleson, Piney, \$2.50; Jonesboro ch., W. M. S. and Sunbeam So., by Miss S. T., \$8.36; Ripley Sunbeams, by W. K., (Peyton Stephens), 50 cents. Total \$639.57.

Previously reported, \$4,533.16. Total this year, \$5,172.73.

Texas.—W. T. Chase, \$2; Miss Jane Long for Sunbeams, \$2.35; M. D. Early, Treas., \$268.67; W. M. S. Abilene, \$10.50; Fannin Town ch., by J. C. P., \$4.50; Benham ch., by Miss D. C., \$26.50; Total, \$14.52.

Previously reported, \$4,902.71. Total this year, \$5,217.23.

Virginia.—L. M. S. Greenville ch., by B. R., \$3.50; Gwathmey Miss'y So., Woman's College, \$2.56; A Sister in Bethel ch., \$5; T. C. Long, 50 cents; Mrs. Anna Shell, \$3; Miss'y Day in S. S., by T. P. B., \$5.08. Total, \$19.64.

Previously reported, \$9,070.80. Total this year, \$9,090.44.

Western North Carolina.—J. M. Stoner, Treas.,—Christmas offering for Miss Moon, \$9.62; Christmas offering for Africa, \$2.80; China, \$31.46—\$43.88. Total, \$43.88.

Previously reported, \$431.60. Total this year, \$475.48.

Aggregate, \$6,609.89. Previously reported, \$53,612.95. Total this year, \$60,222.84.

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Home Department.

WORK AND NEEDS OF THE BOARD.

The Home Mission Board has asked of the churches one hundred thousand dollars for its work this year. It has divided this amount equitably among the States. The increase of contributions asked vary, with the number and ability of our people in each State, from \$3,000 asked of Georgia to no increase asked of frost-smitten Florida.

A computation of amounts received thus far exhibits the fact that there has been scarcely any increase so far over the contributions of last year. This year, as in nearly every other, we have been constrained to enlarge our expenditures. Imperative calls have come to us from Texas, from Arkansas, from the Indian Territory, from the German work in Missouri, from work among the negroes in Alabama, in South Carolina and North Carolina. From churches debt-burdened in their efforts to build houses of worship in Florida, in Georgia and in Mississippi, with smaller appropriations in Maryland, Kentucky, Louisiana and Tennessee. So that there is scarcely a State that has not this year received increased help from our board.

To the brethren of these States we say, as we have heeded your pressing calls and granted you the help you have asked when it sometimes burdened us heavily to do it, will you not heed our call and help us to do the very things you have asked at our hands.

Last year with the Lord's help our missionaries did a noble work. They numbered 425 and preached nearly 50,000 sermons. If their congregations averaged fifty each, they preached during the year to no less than two millions of hearers, many of whom sat in darkness. They baptized five thousand nine hundred and twenty-one, nearly twice as many as were baptized on the day of Pentecost, constituted 178 churches, and built 52 houses of worship. *It was our year of jubilee*, and the board rejoiced in the abundance of its Divine blessing.

This year their labors will be as great, but the results will be of the Lord. The harvest may not be so ample, but it will be according to the Divine pleasure.

An average of 12 per cent. increase over the contributions of last year will meet our needs.

We are sure the greater prosperity of our people will easily enable them to thus enlarge our offerings, and we believe they will.

Tracts giving information in regard to the field, the work and the needs of the Home Mission Board will be sent to any one upon application.

OUR WORK IN CUBA.

My recent visit to Cuba put me in possession of fuller information in regard to the condition of the Island, and of our work there than could possibly have been obtained by correspondence.

On my arrival in Havana I found the city practically in a state of seige. General Gomez with his main body was encamped about twelve or fifteen miles from the city, and his outposts were from five to seven miles from the defences thrown up for its protection.

Many of the railroads had ceased to run at all, while others were open only from the city to the points occupied by the Spanish soldiery. People were allowed to pass freely into and out of the city, and Gomez was thus apprized of all that was going on in Havana.

A kind friend proffered to carry me to the headquarters of the Insurgent General, but my consideration for him induced me to decline the offer.

At the time of my visit General Campos had sailed for Spain, and the intelligence of General Weyler's appointment as Captain General had been received. A general feeling of terror had spread over the city. Those who sympathized with the revolution felt that neither their property, nor their liberty, nor their lives were secure when such a ruler governed the Island.

Every steamer leaving Havana was crowded with Cubans seeking safety in other lands. Whether this apprehension will be realized in the administration of the present Captain General remains to be seen.

Up to the time of my visit our mission work had been undisturbed. General Campos had highly approved of the Red Cross movement inaugurated by Brother Diaz. Some six or seven stations had been established by different divisions of the organization, and great good was being accomplished for the sick and wounded of both armies. The only complaint I heard was that the insurgent bands that sometimes visited these hospitals would help themselves quite freely to the medical stores they found there.

The war had diminished our congregations, particularly as to the men. The night I was at Diaz's prayer meeting there were comparatively few men in the congregation, and most of these were old. For some reason few young men were in attendance. Whether our brethren will be allowed to continue their public ministrations is a question about which they entertain grave doubt.

I would not be surprised at any time to receive a message that they had deemed it best to close their houses of worship, and for the present cease all their public ministrations. Measures have been taken in that event to protect our property in Havana, and to have our missionaries continue their work among their Cuban people at other points.

As to the ultimate result of the present struggle, I found strongly conflicting opinions. Those who sympathize with Spain were loud and confident in their expression that the rebellion would be crushed in the next few months. The opposite party, with a quiet determination that is the best evidence of an invincible spirit, assured me that the result would be the independence of Cuba at no distant day.

I. T. T.

"THE LITTLE TRACT."

I have just read the little tract which you inclosed in your letter. Its facts concerning the past work of the Home Mission Board are so stirring and inspiring. Its facts concerning the destitution yet in our great field, ought to arouse every Baptist in Texas, and cause us to redouble our efforts for the future. May God bless the mission of the little tract.

Fraternally yours,

J. M. CARROLL.

Would that every Baptist not only in Texas, but in every State within the bounds of the Southern Baptist Convention, could see in the simple statement of the work and needs of the Home Mission Board and its field the same "stirring" incentive to greater "efforts for the future" that is impressed upon the mind and heart of our esteemed brother.

The Secretary of the Board will be glad to send a copy, or a supply of the tract referred to, upon application, to any one desiring to read or distribute them in the interest of the Master's cause.

"JERUSALEM OF THE NATIONS."

ELIZABETH CITY, N. C., January 15, 1895.

REV. I. T. TICHENOR, D. D.:

Dear Sir and Brother,—I greatly regret that failing health causes Dr. Vann to give up his able representation of the Home Board among our 150,000 North Carolina Baptists.

I appreciate the honor in being selected to become your North Carolina vice-president. This work is very close to my heart because of the conviction that the work of the Home Board is fundamental to every other work. To my mind the United States is the Jerusalem of the nations, and this time the Pentecost to convert

these representatives and return them to their native lands to tell the story of the cross. It is distinctly the work of the Home Board to reach these representatives with the gospel. If the Home Board does not do it it will not be done by the Baptists.

Whatever ability I may have shall be given to stimulate our North Carolina hosts to do more than ever for this great work.

Faternally,

CALVIN S. BLACKWELL.

ANOTHER ILLUSTRATION.

In February number we published an item in regard to the amount contributed for missions and other purposes by a poor German Baptist Church in Missouri. We have also from time to time used the example of other faithful small churches to illustrate what might be accomplished if all the Baptists of the South would do as well. It has been suggested that we give similar statistics and draw similar lessons from the record of some of the larger churches.

We have before us the published statement of the work of the Second Baptist Church, Atlanta, of which Rev. Henry McDonald, D. D., is pastor, for the year 1895. His congregation has recently erected a very handsome church building at a cost of \$108,000. It is not entirely paid for, but neither the extra expense of building nor the church debt causes any diminution in contributions to missions and other denominational enterprises.

The membership, not including its city mission stations where it owns two good houses of worship, supporting a regular pastor for each, is 1,018.

The aggregate amount of money reported by the various officers and societies of the church for the year was \$14,399.03.

The treasurer of the mission fund of the church reported that he had collected during the year from 105 contributors the sum of \$3,709.62. The largest sum collected from any one person was \$200. The next largest was \$120, and the third largest from any person was \$100. The total amount collected from 105 members for missions shows an average of \$35.33 each for the year, a little less than 67 cents each per week.

In addition to the above amount reported by the treasurer of the mission fund, there was contributed by the missionary societies and other members of the church, for missions the sum of \$613.10, making the total amount for missions \$4,322.72. For the entire membership this was an average of over \$4.24 each per annum, or eight cents each per week. While this amount was contributed,

much of it representing self-denial, for missions, the membership of the church gave with equal generosity to the support of other denominational enterprises. The aggregate amount contributed for all purposes represents an average for each member of the church of \$14.14, or over 27 cents each per week.

We leave the example of this church to speak for itself; but who will say that the Baptists of the South can not go very far towards evangelizing America and the world if all will do their duty?

"WHITE TO THE HARVEST."

A correspondent writing for *Missionary Tidings*, after devoting considerable care to the delineation of religious destitution among the mountaineers of the South, says:

"There are other fields just as 'white to the harvest' as this. Texas has yearly a stream of immigration 70,000 strong pouring in upon her. 'Some States, such as the Dakotas, were settled at the rate of a thousand miles a day, north and south, and three miles westward, for some time, while the five settlements in Oklahoma were *en masse*.'

"We have to-day whole counties without a church.

"Oh, could we know the misery and want and loneliness of some of these settlers in the mountain regions of our country, we would be moved to do something to help them. Who can tell the good that only a bundle of good religious newspapers would do among those able to read!

"One day a bundle of papers was sent out by a freighter to leave at the lonely homes on the ranches among the Rocky Mountains.

"A letter came back from one poor woman, saying the reading had saved her from suicide. It is said the loneliness of the women, especially on the great ranches and prairie-farms, often leads to insanity and early death.

"While I have not the information at hand that I would like to have, in the way of facts and figures (I always did love *facts*), there is still enough to convince me that there is a work to do at home that would be appalling were it not that we have the assurance of the presence and help of the Master in any work we may undertake for Him. 'Let us do with our might what our hands find to do.' Let us 'sow beside all waters.'

"It will never do to say to God, by way of excuse when he calls us to account for mis-spent time or money, 'Lord, I didn't know of all this need, else I would have reached a helping hand.' It is *our business* to know. We *must* know and *do* what we can for the advancement of *His* kingdom in the world if we would hear 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

WORK AMONG THE COLORED PEOPLE.

The following letter was written in reply to an inquiry received from Brother Senter:

ATLANTA, GA., Feb. 11, 1896.

REV. J. M. SENTER, Trenton, Tenn.

Dear Brother,—Your letter asking in behalf of the Ladies' Missionary Society for information in regard to our work among the colored people has been delayed for some days that I might find time for fuller answer than could be given in the busy days when it reached me.

- CHURCH WORK.

The work of evangelization among the colored people of the South has been carried on by our churches and preachers ever since the organization of the Baptist churches in our land. In the first period of its history the evangelization of the negro was conducted entirely by the pastors and churches themselves. Provision was made for them in the houses of worship, and separate services were sometimes held for them by the white preachers and leading members of the churches. So common was this practice that a Baptist church was rarely found anywhere in the South that did not have this provision for the religious instruction of the negroes, and whose membership was composed in part, and sometimes largely, of colored people. So successful was this method of evangelization among them that in the year 1845, the year of the organization of the Southern Baptist Convention, out of the 450,000 Baptists of the South, 250,000 of them were whites, and 200,000 of them blacks. At that time the negroes constituted but about one-third of the population of the South. The method of evangelization continued until the close of the war, when, according to the best estimate, there were not less than 400,000 negroes who were members of our Baptist churches. The war brought about changes in the method of work. The negroes voluntarily separated themselves from our white churches and constituted churches of their own race.

INDIVIDUAL EFFORT.

The alienation attending the freedom of the negroes rendered the former methods no longer practicable, nor was it possible to reach the negro through our mission organizations. They were afraid of any organized effort on the part of the white people. They were reluctant to have white preachers come among them and speak to their people. They were embittered by what they were taught to believe was the great injustice done them by the white people in holding them as slaves. Only here and there could a white preacher have any influence over them. Sometimes a

more than ordinarily prudent white man found the means to secure the favor of one or more of the negro preachers and impress them with correct ideas of the disposition of the white people to aid them in their religious work. Sometimes a young negro of more than ordinary talent and with a moderate education would secure the loan of books from the white pastor in the vicinity and get his help in selecting a course of study. Then the expression of our various religious bodies, Associations, State Conventions, the Southern Baptist Convention, all indicative of the desire to aid the negro in the work of evangelizing his people began in time to have their effect.

Meantime another influence was at work. Everywhere the negro needed houses of worship, and their scanty means were nearly always inadequate to the task of building them. While he was afraid of the organizations of the white people and shunned them, he never was afraid of his old master, or of men whom he had known from the days of his childhood. Thus it happens that while there is scarcely an instance on record in which a negro church ever asked a white church for aid in building a house of worship, there is perhaps not a single house of worship in all the South owned by negroes that has not been built largely by the donations of white people which the negro obtained from his old friends.

FAMILY INFLUENCE.

There is another line of personal influence which has been very helpful in the religious training of the negro that has received little consideration. Out of the seven millions of negroes in the South there are perhaps one million of them that are in service in the homes of our best and most cultured people. Thus thrown in daily contact with the most intelligent, refined and religious of our population, they enjoy the opportunities and advantages which such daily association gives. The effect of such contact with our very best families over the manners, morals and intelligence of these people is scarcely to be conceived. These results, while they are for the most part undesigned and unnoted, might be greatly enhanced if the female members of our families would seek to improve this great opportunity and to intensify the effects, both intellectual and religious, which this relation necessarily promotes.

ORGANIZED EFFORT.

It is only within the last few years that anything like organized effort on the part of the white people of the South to promote the evangelization of the negro could succeed. Some years ago the Home Mission Board began its effort in this direction. A survey of the situation disclosed the fact that it was scarcely needed to

send missionaries among them. They had more preachers in proportion to churches than the white people. Many of them, however, were utterly incapable of instructing their people. It would not do to employ these, and to employ others better informed and able to aid in the work needed to be done, was simply to engender strife between them and their less favored brethren. The Board adopted the plan of selecting a man to hold institutes for the preachers and leading members of the church, where instruction adapted to their needs could be furnished them. In some States, as in Georgia, a white man was selected for this purpose; in others, as in Alabama, a competent negro was appointed to this work. This method of work has grown in popularity. The negroes have come to understand the benefits to be derived from it, and their attendance upon these institutes has been remarkable, not only for the numbers, but for the interest that has been manifested.

CO-OPERATION.

The Board has thus been feeling its way to the best methods of reaching and elevating the negro race, and had assured itself of the beneficial results of this method when the Southern Baptist Convention at Dallas, Texas, passed resolutions proposing a conference with our brethren of the Home Mission Society of New York. That conference was held at Fortress Monroe, and an agreement for co-operation in work among the colored people was attained. A plan was matured and approved by the Board of the Home Mission Society and the Home Mission Board of the Southern Baptist Convention. The leading idea was to secure a more efficient prosecution of the missionary and educational work among the colored people of the South. The general scope of the plan is to appoint in each State one general missionary with such district missionaries, not to exceed four, as may be demanded by the needs of the State. These missionaries are to hold institutes in the various parts of the State, and a course of study requiring three years has been arranged. In addition to this work of institutes these missionaries are expected to visit churches, raise money for work among the colored people, promote the organization of churches where they are needed, counsel with churches with reference to settlement of pastors, building houses of worship, and the encouragement of education in every possible form.

Perhaps no better idea of the work designed can be given than to copy the substance of the quarterly report of our general missionary in North Carolina. He reports that he has visited churches in Raleigh, Greensboro, Charlotte, Lumberton, Laurinburg, Wilson, Tarboro and Reidsville. He has assisted in settling a pastor in one church, has attended forty-one Baptist meetings, held five in-

stitutes where there was an aggregate attendance of 113 ministers and about 2,000 other people. He had counseled with fourteen young men concerning their education, preached seventeen sermons, delivered forty-one addresses and scattered 2,640 pages of tracts.

There are four bodies that co-operate in this work—the Home Mission Society of New York, the Home Mission Board of the Southern Baptist Convention, the Convention of White Baptists in each State, and the convention of colored Baptists. Thus far the work has exhibited most gratifying success. The general missionary of North Carolina says: “The institutes are promising great results; enthusiasm is great.” Arrangements have been made for the prosecution of this work in Alabama, South Carolina, and North Carolina. The outlook is most gratifying. The plan, which was the joint work of the Board of the Home Mission Society and the Southern Baptist Convention, must be acceptable everywhere. It has been adopted with surprising unanimity in all the States where it is now in operation. This plan will be proposed to other States as opportunity and means may afford.

We trust the day is not far distant when brethren everywhere, North and South, those of our own white churches and the colored churches, will unite in one common effort to promote the religious welfare of these people and win them to the Divine Master.

REPORT ON HOME MISSIONS.

The following is from the report submitted by Dr. C. B. Fleet, Corresponding Secretary, and adopted at the last meeting of the Virginia General Association:

“’Tis greatly wise to talk with our past hours, and ask them what report they bore to Heaven.”

“It is not in any boasting spirit that we offer to the General Association of Virginia a few facts and figures culled from the history of the Home Mission Board for its fifty years of existence, but rather to impress and deepen the sense of gratitude to our Heavenly Father for his wonderful blessings on the work of our Board. * * * * *

“In 1845 the white Baptists of the South numbered about 250,000; in 1895 they aggregate fully 1,500,000. But the increase in numbers is only a small part of their actual growth. Their improved social condition; their magnificent educational institutions for both sexes; their Theological Seminary, unsurpassed in the world; their ably edited journals; their splendid houses of worship; their cultivated and learned ministers and teachers, all form

a grand total well worthy of study, and which may well elicit from the admiring student the exclamation, "What hath God wrought?"

"For the thirteen years of its existence previous to 1845 (it was organized in 1832) the General Conference received from the Southern States \$38,000; in the thirteen years following the separation the same States gave to our Home Mission Board \$256,356, or about seven times as much as to the old Convention.

"The report for the past year shows an average of more than three new churches constituted and one new house of worship built every week during the year. Our record shows a larger per cent. of increase per missionary and per dollar than any other organization in the world, and we claim, without fear of contradiction, that no closer adherence to the Scripture is found anywhere in Christendom than in our Southern Baptist churches. Far distant be the day when we begin to depart from the old landmarks of a pure Bible Christianity!

"We cannot and do not claim that all this growth of progress is directly due to the Home Mission Board, but we do claim that its agency is the most prominent one in the fact that the aid it has extended to every prominent town and city in the South, besides many country districts, has rendered it possible for the churches so helped to carry on the work thus begun.

"In like manner might be reckoned the great help given to the Foreign Mission Board by the creation of new contributing points in the older States, as well as those opened up by the missionaries of the Board in States not hereto contributing at all, as, for instance, Arkansas, Texas, Louisiana and Florida.

* * * * *

"The assets of the Board, now aggregating a grand total of nearly \$100,000, while indicative of its able management and sound financial policy, are to be counted as nothing in comparison to the immortal souls brought into the light of the gospel truth through the efforts of the missionaries of this Board, many of whom now rest from their labors. Let us, with devout hearts, join in their song of 'Glory to God in the highest,' and press forward with renewed zeal in this great work.

"For the year ending April 30, 1895, the Board employed 425 missionaries, distributed through all the Southern States, District of Columbia, Oklahoma and Indian Territories, and Cuba. These laborers supplied 3,484 churches and stations, and report 5,921 Baptists, 6,519 additions by letter, aggregating 12,440. They also report 52 churches constituted and 178 houses of worship built. These figures show an increase over the previous year of 12 per cent. in the number of missionaries and 32 per cent. in baptisms.

"The direct receipts for the past fiscal year were \$88,640.20. Amounts reported by vouchers from co-operative bodies as raised and expended on their fields of labor, \$67,138.89, and in the same way for church building \$58,973.40. Treasurer Ryland reports as received by him for the associational year ending October 31, 1895, \$9,610.17, an increase over year previous of \$442.67."

The report recites the valuable aid rendered by the Woman's Missionary Societies, and the noble work done by the Union from its rooms in Baltimore. It alludes to the thrilling story of Miss Buhlmaier's work among the German immigrants, and presents a clear and forceful review of the importance of the various fields of labor.

The native white population, the Germans and other foreign population, the Indians, Cuba and the negroes. Of the work in Cuba it says:

"The disturbed condition of the Island of Cuba would lead us naturally to infer that our missions would suffer or be suspended, but though the missions of other denominations have been closed or suspended, ours continues to grow and prosper. Brother Diaz writes April 24th, 'Never more full of enthusiasm than to-day. Great persecution has arisen against the Master's work in this island, and in consequence the members and ministers work very actively.' * * * * *

"So all along the lines encouraging words are heard, the future beckons forward to yet greater conquests, while our yesterdays look backward with a smile."

WORDS FOR CUBA.

During the last few weeks a great many letters have been received from brethren in various States in regard to our work in Cuba. As an expression of the general interest indicated in these letters we publish the following:

"DEAR BROTHER TICHENOR,—I don't know when I received anything on the whole mission subject that so fully met my views on the present needs and proprieties in our mission work as does your statement in regard to our Cuban work. Nothing is plainer than that God has been in it from the beginning, is in it now, and, while a veil is between us and Diaz, God is on both sides of the veil. Thousands of anxious Christian hearts are going up in prayer for the emancipation of the 'Queen of the Antilles,' and for Gospel liberty. Therefore, we should *work* and pray, knowing that God will bless the right. 'God will overturn, overturn, overturn, till He comes whose right it is to rule.' That time is not far off in my

opinion, for it seems that the whole world is upon the eve of a great commotion, and none feel it more sensibly than the old 'Mother of Harlots and Abominations,' nor does any character in the whole drama play a more conspicuous part. 'America for Christ,' is the war cry, or should be, now and onward; for I am confident that we are in the midst of the fulfillment of the prophecy. 'Ask and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

"The Home Board has never done a greater work, much as it has done, than that done in Cuba. Push that work, my brother; just tell the facts attending the Cuban work, that is all the Baptist brotherhood need. 'The logic of facts,' radiant with God's glorious victories is overpowering to all true Christians. Let these be told in language plain and simple, and who can resist them? You can tell them.

W. N. H."

Bluffton, Ga., Jan. 28, 1896.

LIFE OF PATRICK HUES MELL, BY HIS SON, P. H. MELL, JR.

Dr. Mell was among the great men of his generation. He filled during his long and useful life many distinguished positions. He was for many years a professor in Mercer University, then of the State University, and at the time of his death had long been the president of that old and honored institution.

In 1863 he was elected president of the Southern Baptist Convention, which office he held for fifteen years. No better parliamentarian ever presided over a deliberative body.

His son, Dr. P. H. Mell, Jr., has done a great service to the denomination in giving to the world this life of his father. How well he has done it let our readers judge by what Dr. Noah K. Davis says:

"I thank you most heartily for the work you have so well and nobly done in thus embalming the memory of a great and noble man to be an example, a burning and shining light to all the living. Permit me to commend, without reserve, the purity and dignity of your style in such striking harmony with the lofty character of the subject."

THE MISSION FIELD.

Why Don't You Hurry.—A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing and

simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out, and as he looked up in my face, what do you think he said: 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the Heavenly Father, 'Go and work in my name,' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: "Oh, why don't you hurry?"—*Selected.*

During the decade ending with 1900 the total output of agriculture, manufactures and mining in the South will aggregate about \$10,000,000,000 more than for the decade ending with 1890, or, in other words, this decade will show an average increase in the total value of all Southern products of about \$1,000,000,000 a year over the preceding decade. This looks like an enormous gain, and so it is; but when we contrast the vast increase in mining, manufacturing and agriculture in the South since 1880 we can see that it is by no means an overestimate.—*Editorial in Baltimore Manufacturers' Record.*

This of course means a corresponding increase in population. Does it not impose upon the Baptists of the South the responsibility of like increase in their work of Christian evangelization?

LOUISIANA.

Such frequent allusions have been made to the importance of the work of the Home Mission Board at New Orleans, we doubt if the equally important field embraced in the State of Louisiana outside of New Orleans is generally understood among our brethren.

Rev. E O. Ware, Corresponding Secretary of the Executive Board of Louisiana Baptist Convention, publishes some interesting "facts" in regard to the growth, work and needs of the cause in that State.

The Home Mission Board co-operates with the Louisiana Board in its mission work. hence the work in that sense is our work, and the destitution constitutes one of the many fields looking to this Board for help. Equally pressing demands exist in many other States.

Brethren, read what Brother Ware says and let your contributions answer the question: "What shall we do to supply the gospel to the destitute among our own people?"

BAPTIST GROWTH.—In 1885—18,461 white Baptists in Louisiana. In 1895—30,509 white Baptists in Louisiana. An increase of about 70 per cent.

INCREASE IN CONTRIBUTIONS.—1885-'86—For all purposes, \$3,401.83. 1894-'95—For all purposes, \$15,575.71.

WORK DONE IN TEN YEARS.—Churches constituted by our missionaries, 60; Sunday schools organized by our missionaries, 254; baptisms by our missionaries, 3,088.

OUR DESTITUTION.—Nineteen whole parishes without a white Baptist church. One-half or more of the parish sites without a Baptist church. Seven cities of over 2,000 inhabitants without a Baptist church. Six towns of over 1,000, and less than 2,000, without a Baptist church. Over one-half of the towns between 500 and 1,000 without a Baptist church.

A one cent stamp will carry this paper to your friends in any part of the United States, Canada or Mexico, after you had read it and written your name in the corner.

From a sister at Northboro, Mass., who had requested information in regard to our cause in Cuba, and to whom some sample copies of *THE MISSION JOURNAL* had been sent, we have received a letter from which we publish the following extracts:

"Dear Brother,—Some time ago I wrote for literature regarding Dr. Diaz and his work in Cuba. Some one sent me Dr. Diaz's life and several *MISSION JOURNALS*. I was so glad to receive this literature.

"As chairman of the Mission Committee and president of the Mission Circles, I am anxious for mission news from all parts.

"It made my heart ache to read some of those letters from the wives of the Home Missionaries. I have lived at the Rockies and I know what many missionaries have to contend with.

"Will the time ever come when our Home Missionaries are paid as well as

those working in foreign fields? Before coming East to study my husband spent five years in mission work out West, and from him I have gotten some of my interest in home mission work."

Rev. W. Kroesch, German Missionary at California, Mo., in submitting his monthly report, writes:

"This past month I have paid more attention to gospel preaching and religious visits as the weather has been somewhat unfavorable.

"Besides the missionary work I have tried to raise money for our new chapel to pay off the debt."

Sermons preached,	23
Addresses delivered,	7
Religious visits,	38
Prayer-meetings attended,	6
Sunday-school and Bible-classes instructed,	3
Pages of tracts distributed,	215
Miles traveled,	126

Frontier Missionaries.

In a letter from Rev. J. W. Black, corresponding secretary of Oklahoma Baptist State Convention, he says :

"I send you a letter which I received yesterday, which as a sample of many will give you an idea of the destitution and privations of some of our poor preachers. This is from the wife of a dear brother in the work."

The following is a portion of the letter to which Brother Black refers :

"Now I feel that it would be right to inform you that we are so situated that we can not send our children to Sunday-school or church for the want of clothes. It is a sad thought to me that it is so, but we have nothing to sell, and what we will do I do not know unless we can get some aid. As you know more about the missionary organizations than I do, I will ask you to send them word as to our needs.

"Mr. ——— is off in the Strip preaching, where he has been for nearly two weeks. I feel that I would be responsible if I cannot send my children to Sunday-school. They must go somewhere, and I feel that my boy would get with bad company.

"I would feel very thankful if I could get some clothing for my children. I hope and pray that I will never have to ask for aid again. I would rather give than ask for aid. May the Lord bless all in need."

LA GRANGE, FLA., Jan. 28, 1896.

Dear Tichenor,—You like such items as the following, which I send you, as written recently to me by a missionary whose churches now are self-supporting. They are both on the S. F. and W. R. R. from Savannah, Ga., to Gainesville and Tampa, Florida. This is a fair sample of others which you may hear.

W. N. CHAUDOIN,
Corresponding Secretary.

NOTE.—The writer of the following is

a missionary of the Florida State Board, with which the Home Mission Board co-operates. Hence the help to which the brother alludes has been extended jointly by the Florida State Board and the Home Mission Board.

"With this report my personal connection with the State Board will end, but I shall always remember you and the State Board with heartfelt gratitude. Our relations have been mutual and beneficial to me, and the churches at Branford and O'Brien owe their existence to-day to the beneficence of the State Board. Had it not been for the help the Board rendered the O'Brien Church it would have no existence to-day, and Branford Church would have been a thing of the past. But as it is, they are good healthy churches and on the up-grade. May the Lord bless the churches and you and the State Board of Missions until the State of Florida shall be conquered for Christ.

'Yours in christian love,

"B. D. HARRELL."

Report of work done by thirty-three missionaries in Tennessee, for the quarter ending December 31, 1895 :

Days labored,	1,802
Stations supplied,	108
Miles traveled,	25,173
Sermons preached,	897
Exhortations and other addresses,	496
Total,	1,393
Churches assisted in organizing,	5
Constituent members,	130
Baptized, 113, received by letter	
78, total,	321
Professed conversion,	185
Prayer meetings organized,	13
Prayer meetings conducted,	276
Sunday-schools organized, ten,	
Pupils,	360
Pages of tracts distributed,	30,925
Religious visits,	2,009
Church houses built, 7, repaired,	
6, cost,	\$5,580-

RECEIPTS OF THE HOME MISSION BOARD

From January 15th to February 15, 1896.

Alabama.—"Sunbeams" First ch., Birmingham, box frontier missionary, \$50; B. Y. P. U., First ch., Birmingham, contribution, box frontier missionary, \$5; Ladies' Aid So., Bessemer, box frontier missionary, \$50.63; Mrs. J. M. Stradford's Sunday-school class, Montgomery, box frontier missionary, \$50; Ladies' So., Third ch., Birmingham, box frontier missionary, \$22; Ladies' Society, Second ch., Birmingham, contribution, box frontier missionary, \$2.65; Ladies' So., Mt. Pinson, contribution, box frontier missionary, \$4; collection of Sunday-schools, missionary day, by Dr. T. P. Bell, \$2.13. Total, \$206.41.

Previously reported, \$2,294.34. Aggregate since May, \$9,500.15.

Arkansas.—Collections of Sunday-schools, missionary day, by Dr. T. P. Bell, 33c.; Ladies' So., Hot Springs, box frontier missionary, \$45.90; Ladies' So., First ch., Little Rock, box frontier missionary, \$65; Ladies' So., Ozark, box frontier missionary, \$50; Ladies' So., Prescott, box frontier missionary, \$35.75. Total, \$196.93.

Previously reported, \$988.82. Aggregate since May, \$1,185.80.

District of Columbia.—First ch., Washington, box frontier missionary, \$25; B. Y. P. U., Gay street ch., Washington, John D. Simpson, treas., \$10. Total, \$35.

Previously reported, \$290.15. Aggregate since May, \$325.15.

Florida.—Collections of Sunday-schools, missionary day, by Dr. T. P. Bell, \$3.55. Total, \$3.55.

Previously reported, \$959.67. Aggregate since May, \$963.22.

Georgia.—Ladies' So., Monroe ch., box frontier missionary, \$65; Ladies' So., Summerville ch., box frontier missionary, \$27.63; Ladies' So., Jewells ch., box frontier missionary, \$60; "Sunbeams" First ch., Macon, \$5; Mrs. Julia B. Meals, Marietta, \$2.25; collections of Sunday-schools, missionary day, by Dr. T. P. Bell, \$10.37; Rev. J. G. Gibson, cor. sect'y, \$195.53; Rev. J. G. Gibson, cor. sect'y, Indian Missions, \$2; Rev. J. G. Gibson, cor. sect'y, Havana Hospital, \$1.75; Ladies' So., Athens, box frontier missionary, \$67.20. Total, \$436.59.

Previously reported, \$6,978.53. Aggregate since May, \$7,415.80.

Kentucky.—Ladies' So., Newport, box frontier missionary, \$50; Ladies' So., Flag Spring, contribution, box frontier missionary, \$5; Ladies' So., Second Twelve Mile, contribution, box frontier missionary, \$8; Ladies' So., Carrollton, box frontier missionary, \$15; J. W. Warder, cor. sect'y, \$214.06; W. M. So. First ch., Owensboro, Mrs. Moses Tharpe, treas., \$5.87; W. M. Union, Mrs. Harriet Cary, sect'y and treas., \$26.60; collections of Sunday-school, missionary day, by Dr. T. P. Bell, \$7.40; "Sunbeams" of Forks of Elkhorn, box frontier missionary, \$1.50; Ladies' So., Twenty-second and Walnut st. ch., Louisville, box frontier missionary, \$50; W. M. So., First ch., Bowling Green, salary of teacher in Rev. J. V. Cova's school, Havana, \$50. Total, \$433.43.

Previously reported \$4,700.51. Aggregate since May, \$5,133.94.

Louisiana.—First ch., New Orleans, collected by Rev. John F. Purser for that ch., \$50; Christmas festival, Industrial school, First ch., New Orleans, Miss M. Shively, supt., \$4.05; W. M. So., Mansfield, Mrs. M. H. Crouch, treas., \$4.85; La-

dies' So., Coliseum Place ch., New Orleans, box frontier missionary, \$84.50; Ladies' So. First ch., New Orleans, box frontier missionary, \$150. Total, \$293.40.

Previously reported, \$523.40. Aggregate since May, \$816.80.

Maryland.—Franklin Square ch., Baltimore, by T. E. Wilson, \$168.50; W. B. H. M. So. of Md., Upper Seneca ch., contribution, box frontier missionary, \$10.50; W. B. H. M. So. of "Cap-corn-ma Circle," Eutaw Place ch., Baltimore, German work, \$19.25; First ch., Baltimore, Rev. Curtis Lee Laws, \$200; W. B. H. M. So. of Md., Fuller Memorial ch., Baltimore, box frontier missionary, \$96; W. B. H. M. So. of Md., Fourth ch., Baltimore, box frontier missionary, \$56.50; W. B. H. M. So. of Md., Willing Workers, Fourth ch., Baltimore, contribution, box frontier missionary, \$10.00; W. B. H. M. So. of Md., Wide-Awake Band, Fourth ch., Baltimore, contribution, box frontier missionary, \$6.04; W. B. H. M. So. of Md., Young People's So., Lee st. ch., contribution, box frontier missionary, \$138.40; W. B. H. M. So. of Md., Young Ladies So., First ch., contribution, box frontier missionary, \$130; W. B. H. M. So. of Md., Myra Band, Seventh ch., contribution, box frontier missionary, \$57.15; W. B. H. M. So. of Md., Fulton ave. ch., Baltimore, German work, \$1; collections of Sunday-schools, missionary day, by Dr. T. P. Bell, \$6; W. B. H. M. So. of Md., First ch., Baltimore, German work, \$8. Total, \$937.42.

Previously reported, \$4,903.83. Aggregate since May, \$5,741.25.

Mississippi.—Palestine ch., Central Asso. J. L. Pettigrew, \$11.90; Ladies' So., Hazlehurst, box frontier missionary, \$28.60; Busy Bees, Hazlehurst, contribution, box frontier missionary, \$2.70; Ladies' So., Crystal Springs, contribution, box frontier missionary, \$25.25; Ladies' So., Bethel, contribution, box frontier missionary, \$3; Ladies' So., Smyrna, contribution, box frontier missionary, \$1; Ladies' So., Wesson, contribution, box frontier missionary, \$25.20; Ladies' So., Gallman, contribution, box frontier missionary, \$5; Ladies' So., County Line, contribution, box frontier missionary, \$2.50; Ladies' So., Damascus, contribution, box frontier missionary, \$5.50; Ladies' So., Spring Hill, contribution, box frontier missionary, \$7.15; collections of Sunday-schools, missionary day, by Dr. T. P. Bell, \$3; Ladies' So., Vicksburg, box frontier missionary, \$40. Total, \$160.80.

Previously reported, \$1,159.19. Aggregate since May, \$1,319.99.

Missouri.—Ladies' So., Independence, box frontier missionary, \$35; Ladies' So., New Franklin, box frontier missionary, \$30.05; Ladies' So., Sun Rise ch., box frontier missionary, \$7.40; Ladies' So., Pilot Grove, box frontier missionary, \$31; Ladies' So., St. Joseph, box frontier missionary, \$60; Ladies' So., Keytsville, box frontier missionary, \$50; Ladies' So., Good Hope ch., box frontier missionary, \$39.75; Ladies' So., Moberly, box frontier missionary, \$55; Ladies' So., Marshall, box frontier missionary, \$32.15; Miss Siskie Marshall, Springfield, box frontier missionary, \$25; Sunday-school, Caruth, Miss Hettie Wilson, sect'y, \$2.50; A. E. Rogers, treas., \$310.36. Total, \$680.21.

Previously reported, \$2,514.36. Aggregate since May, \$3,194.57.

North Carolina.—Yates Mission Band, First Baptist ch., Raleigh, for "Yates' Cot" in Havana

Hospitals, \$25; collection of Sunday-schools, missionary day, by Dr. T. P. Bell, \$2.46; Brevard ch., by J. M. Hamlin, \$1.40; John E. White, cor. sec'y, \$172.02. Total, \$200.88.

Previously reported, \$2,150.52. Aggregate since May, \$2,351.40.

South Carolina.—Pisgah ch., Spartanburg Asso., J. W. Wingo, \$240; Ladies' Mission Band, Sumter ch., Miss Jessie Mason, tr., for Rev. J. W. Black, \$5; Sunday-school, Florence, W. M. Waters, tr., \$3.90; Fair Forest ch., John T. Gentry, tr., \$5.75; Easley ch., J. N. Howard, tr., \$2.05; Ladies' So., Salem ch., contribution, box frontier missionary, \$3.76; Missionary Society Greenville Female College, box frontier missionary, \$60; Ladies' So., Bennettsville, box frontier missionary, \$40; Ladies' So., Brushy Creek, box frontier missionary, \$14; Young Cadets, Greenville, contribution, box frontier missionary, \$10; Mt. Pleasant ch., W. H. Pinson, treas., \$9c; Bethany Sunbeams, Orangeburg Asso., Miss Ida Gardner, tr., \$1.50; Calvary ch., Summertown, by Rev. L. M. Rice, \$1.10; Enoree ch., Spartanburg Asso., E. C. Watson, \$1.61; Union Division, Spartanburg Asso., Z. G. Pinman, \$33.63; First Division Union Meeting, Barnwell Asso., H. P. Anderson, \$1.38; Sumter ch., Miss Fannie Haymesworth, \$6.95; Rev. R. J. Edwards, Orangeburg, C. H., \$2.00; Tabernacle ch., Eisto Asso., J. C. Courtney, treas., \$7; Beulah ch., Reedy River Asso., C. H. Roper, treas., \$4.13; Rabun Creek ch., Reedy River Asso., C. H. Roper, treas., 25c; collection of Sunday-school, missionary day, by Dr. T. P. Bell, \$20.01; Beulah ch., Union Co. Asso., Stephen Crosby, treas., \$1.05; A. L. Evans, Cheraw, \$2; Young Cadets, Pendleton st. ch., Greenville, through Central Com., W. M. So. for Rev. C. A. DeLoach, \$4; Central Com., W. M. So., Mrs. John Stout, cor. sec'y, Indians, \$2.08; Central Com., W. M. So., Mrs. John Stout, cor. sec'y, frontier missionaries, \$26; Central Com., W. M. So., Mrs. John Stout, cor. sec'y, \$28.56; J. A. Tant, Union, \$10; Batesburg ch., Ridge Asso., W. B. Plunkett, treas., \$10; Chester Asso., B. S. Hardin, treas., \$10; Campobello ch., Spartanburg Asso., A. C. Wall, treas., \$5.37; Friendship ch., by S. G. Ballenger, \$2.90; Baptist ch., Central, C. C. Fricks, treas., \$1.28; Wolf Creek ch., Landrum, R. G. Christopher, treas., \$9.55. Total, \$340.40.

Previously reported, \$2,078.32. Aggregate since May, \$3,138.72.

Tennessee.—Ladies' So., Mossy Creek, box frontier missionary, \$45; Ladies' So., Ball Camp, box frontier missionary, \$12.45; Ladies' So., Trinity ch., Memphis, box frontier missionary, \$20.45; Ladies' So., Edgeland ch., Nashville, box frontier missionary, \$50; Ladies' So., Second ch., Knoxville, box frontier missionary, \$50.25; Ladies' So., Central ch., Nashville, box frontier missionary, \$31.52; Ladies' So., Central ch., Memphis, box frontier missionary, \$61.50; Ladies' So., First ch., Memphis, box frontier missionary, \$2.05; Ladies' So., Immanuel ch., Nashville, box frontier missionary, \$142.10; Ladies' So., Franklin, box frontier missionary, \$35; Ladies' So., First ch., Jack-

son, box frontier missionary, \$55; collection of Sunday-schools, missionary day, by Dr. T. P. Bell, \$38.50; W. M. Woodcock, treas., \$51; W. M. Woodcock, treas., Cuban missions, \$10; Ladies' So., Sweetwater, box frontier missionary, \$57; Ladies' So., Clarksville, box frontier missionary, \$40; Ladies' So., Murfreesboro, box frontier missionary, \$40; Ladies' So., First ch., Nashville, box frontier missionary, \$75. Total, \$566.82.

Previously reported, \$3,665.60. Aggregate since May, \$4,532.42.

Texas.—M. D. Earley, Gen. Supt. of Missions, \$126.22; Ladies' So., First ch., Houston, box frontier missionary, \$75; Ladies' So., Belmont, box frontier missionary, \$22.60; Ladies' So., Terrell, box frontier missionary, \$30; Ladies' So., Mexia, box frontier missionary, \$25; Ladies' So., First ch., Ft. Worth, box frontier missionary, \$54.48; Ladies' So., Denison, box frontier missionary, \$131.80; Ladies' So., Waxahatchie box frontier missionary, \$30; Ladies' So., Cleburne, box frontier missionary, \$55; Ladies' So., Hewitt, box frontier missionary, \$25; Ladies' So., Bellevue, box frontier missionary, \$25; Ladies' So., Abilene, box frontier missionary, \$75; Franklin, box frontier missionary, \$31.50; Ladies' So., Caddo ch., Baileyville, box frontier missionary, \$30.40; Ladies' So., First ch., Dallas, box frontier missionary, \$60. Total, \$797.

Previously reported, \$1,495.96. Aggregate since May, \$2,292.96.

Virginia.—Ladies' So., Newport News, box frontier missionary, \$25; Ladies' So., Mt. Salem, Shiloh Asso., box frontier missionary, \$13; Ladies' So., Freemason st. ch., Norfolk, box frontier missionary, \$100; Ladies' So., Mt. Tabor, Roanoke Asso., box frontier missionary, \$28; Ladies' So., Shockoe, Roanoke Asso., contribution, box frontier missionary, \$20; Ladies' So., Chestnut Level, Roanoke Asso., contribution, box frontier missionary, \$3.50; collections of Sunday-schools, missionary day, by Dr. T. P. Bell, \$5.08; Ladies' So., Ashland ch., box frontier missionary, \$35; Ladies' So., Tazewell ch., New Lebanon Asso., box frontier missionary \$30; Ladies' So., Mechanicsville Goshen Asso., box frontier missionary, \$14.80; Ladies' So., Louisa ch., Goshen Asso., contribution, box frontier missionary, \$5.20; Ladies' So., Pocahontas, box frontier missionary, \$51.40; Ladies' So., Bruninglon ch., Rappahannock Asso., box frontier missionary, \$40; Ladies' So., Flint Hill ch., Shiloh Asso., box frontier missionary, \$26.50; Ladies' So., Cool Spring ch., Dover Asso., box frontier missionary, \$13. Total, \$410.48.

Previously reported, \$6,446.54. Aggregate since May, \$6,857.02.

Miscellaneous.—Mrs. Clara J. Wise, Northboro, Mass., Cuban missions, \$1.

Previously reported, \$-3 85. Aggregate since May, \$34.85.

Grand total for the month, \$6,000.53. Previously reported, \$41,853.64. Aggregate since May, \$47,854.22.

A sermon on Missions to Business People by my beloved schoolmate and life-long friend, Rev. H. R. Bernard, of Athens, Ga., is a performance of many excellencies—striking in conception, sprightly, practical, earnest, devout. It is calculated to accomplish much good. I have read it with attention and should be glad to see it widely circulated. It has been beautifully printed by the American Baptist Publication Society, and I commend it to all friends of Christian missions.

WILLIAM H. WHITSETT,
President Southern Baptist Theological Seminary.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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 Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR MARCH, 1896.

JAPAN.—"Come near, ye nations to hear." Missionaries, 6; native assistants, 5; stations, 8; churches, 1; membership, 40; baptisms, 9; Sunday school scholars, 166. Contributions, \$20.74.

STUDY TOPICS—*The Real Rulers of Japan. Christianity versus Buddhism. Japan's present religious drift. The Chino-Japanese war. Its probable results from a missionary standpoint.*

PROGRAM FOR MARCH 1896.

SUBJECT—JAPAN.

"Peace hath her victories
No less renowned than war."

1. Prayer and Praise Service.
2. Bible Reading - Doers of the Word.
Matt. 7: 21; Matt. 7: 22, 23; Luke 6: 46; Rom. 6: 16; 2 Cor. 10: 5; Jas. 2:

26; Matt. 7: 24, 25; 1 John 2: 17; Rom. 2: 13; Jas. 1: 22-25; John 7: 17; John 12: 48; Mark 16: 15; Eph. 3: 20, 21.

3. Items—"In State and Church, prospects were never fairer, nor problems more perplexing. The State has won victory and complete independence. It has shown its equality with the West, accomplishing much, yet finds itself forced to accomplish more. The Church has never had fairer prospects. Missionaries can reside and travel without restrictions."

"The moral status of woman is much improved. Formerly she was denied entrance to the higher joys of the future world."

4. Hymn—"Arm of the Lord, awake."

5. Paper—The work of the Red Cross Society in the late war.

6. Interchange of views on Japan's progress civilly and religiously.

7. Song.

8. Business. Secretaries' Reports, etc.

9. Roll call, each answering with a promise of God.

10. Leaflet—"A Japanese Budget," by Rev. C. A. Fulton.

11. Call for subscriptions to *MISSION JOURNAL*, price, 50 cents.

12. Hymn—"Shout the glad tidings." Di-missal.

Monthly Missionary Literature.

THE CHURCH CONCERTS AND SOCIETIES.—For the month of March, Rev. C. A. Fulton has written the leaflet on Japan, entitled "A Japanese Budget." (Price, 3 cents. Maryland Baptist Mission Rooms.)

Those who desire to get a *resumé* of Japan's attitude toward Christianity since the war, may do so at small trouble and slight cost by reading this up-to-date leaflet, for which we are indebted to Mr. Fulton, who, to our deep regret, now severs his connection with the work of the Southern Baptist Convention, having accepted a call to Detroit.

FOR YOUNG PEOPLE'S SOCIETIES AND BANDS.—*The Young People's Leader* (price, 75 cents) and *Kind Words* (price, 50 cents), Bap. S. S. Board, Nashville, Tenn., are weeklies of great helpfulness to mission workers among the young. Send for free sample copies, and their usefulness will be demonstrated. Mission work as conducted by the Boards of S. B. C., systematically taught all along the line, from the youngest to the oldest, will eventuate in intelligent mission gifts and prayers.

Quarterly mission literature, 8 cents per quarter; 30 cents per annum. Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

Do the Heathen Like to Have Christianity?

Yes, we sensible heathen do; and the unsensible among us, though they throw stones at missionaries and do other mischievous things upon them, as soon as they resume their sensibility will see that they did wrong. Of course, we do not like many things that come under the name of Christianity. Hosts, surplices, compulsory prayer-books, theologies—unless they are absolutely necessary to convey Christianity itself to us in our present state of mental development—we do desire to be spared from. We also like to have no Americanity and Anglicanism imposed upon us as Christianity. I hope none of us ever threw stones at Christ Himself. If we did, we stoned at the Almighty throne itself, and we shall have the truth itself to condemn us. But chide us not for throwing stones at missionaries who, in the name of Christ, teach us their own views—theologies they call them—and also their own manners and customs, such as "free marriages," "woman's rights," and others, all more or less objectionable to us. We do this for self-preservation. You who tolerate Catholicism but not Roman Catholicism, who fling your pulpit addresses and newspaper editorial right at the face of Piuses and Leos for their interference in your school and other public affairs, sympathize with us in our protest against Americanism, Anglicanism, and other foreignisms.

Then, when you come to us, come with strong, common sense. Do not believe the words of those mission-circus men who tell you that a nation can be converted in a day. There is no spiritual El Dorado to be found upon this earth. Nowhere can souls be converted by dozens and hundreds. The same matter-of-fact world here as there. Men do doubt, simulate, stumble, here as elsewhere. I know some missionaries who preach to us as if we were their own

countrymen. They seem to think that the method of Moody and Sankey, that goes so successfully with Americans and Englishmen, should succeed equally as well with Japanese and Chinese. But Japanese and Chinese are not Americans, as you well know. They had not their childhood mothered with 'the Lord is my shepherd,' 'Now I lay me down to sleep,' and other angelic melodies. They take as much delight in gong-bells as in Estey organs. They are 'heathens,' and you must teach them accordingly. But some preach Jesus Christ to them, give them a copy of the New Testament, persuade them to be baptized, get their names enrolled in church-membership, and so have them reported to home churches, and think that they are safe, and will go to heaven somehow. Perhaps they may, perhaps they may not. Hereditary influences, mental idiosyncrasies, social environments, to say nothing of the same old Adamic propensity to sin in them, are not so readily conformable to the new and strange doctrines that are preached to them. Though we despise godless science, yet scienceless evangelization we do not put much value upon. I believe faith is wholly compatible with common sense, and all zealous and successful missionaries have had this sense in abundance.

In concluding this part of his subject, the author says :

We need Christianity to intensify us ; to swear fealty to our God, and enmity toward devils. Not a butterfly-life, but an eagle-life ; not the diminutive perfection of the pink rose, but the sturdy strength of an oak. Heathenism will do for our childhood, but Christianity alone for manhood. The world is growing, and we with the world. Christianity is getting to be a necessity with all of us.—*Diary of a Japanese convert, Kanzo Uchimura.*

Frontier Boxes.

From the following W. M. U. Societies

boxes of supplies, valued as below, have been reported as sent to home missionaries since January 13th : Ashland Church, Va., \$35 ; Tazewell Church, New Lebanon Association, Va., \$30 ; Greenville Female College, Greenville, S. C., \$60 ; Mrs. J. M. Stradford's Sunday-School Class, First Church, Montgomery, Ala., \$50 ; Third Church, Birmingham, Ala., \$22 ; Second Church, Birmingham, Ala., (contribution), \$2.65 ; Mt. Pinson, Ala., (contribution), \$4 ; Newport, Ky., \$50 ; Flag Spring, Ky. (contribution), \$5 ; Second Twelve-Mile, Ky., (contribution), \$8 ; Carrollton, Ky., \$15 ; Fuller Memorial Church, Baltimore, Md., \$96 ; Fourth Church, Baltimore, Md., \$56.58 ; Willing Workers Society, Fourth Church, Baltimore, Md., (contribution), \$10 ; Wide Awake Band, Fourth Church, Baltimore, Md., (contribution), \$6.04 ; Young People's Society, Lee-street Church, Baltimore, Md., \$138.40 ; Young Ladies' Society, First Church, Baltimore, Md., \$130 ; Bennettsville, S. C., \$40 ; Mt. Salem Church, Shiloh Association, Va., \$13 ; Hazlehurst, Miss., \$28.60 ; "Busy Bees," Hazlehurst, Miss., (contribution), \$2 70 ; Crystal Springs, Miss., (contribution), \$25.25 ; Bethel, Miss., (contribution), \$3 ; Smyrna, Miss., (contribution), \$1 ; Wesson, Miss., (contribution), \$25.20 ; Gallman, Miss., (contribution), \$5 ; County Line, Miss., (contribution), \$2 50 ; Damascus, Miss., (contribution), \$5.50 ; Spring Hill, Miss., (contribution), \$7.15 ; Mossy Creek, Tenn., \$45 ; Ball Camp, Tenn., \$12.45 ; Trinity Church, Memphis, Tenn., \$20.45 ; Edgefield Church, Nashville, Tenn., \$50 ; Second Church, Knoxville, Tenn., \$50.25 ; Central Church, Nashville, Tenn., \$31.52 ; Central Church, Memphis, Tenn., \$61.50 ; First Church, Memphis, Tenn., \$52.05 ; Immanuel Church, Nashville, Tenn., \$142.10 ; Franklin, Tenn., \$35 ; First Church, Jackson, Tenn., \$55 ; Brushy Creek, S. C., \$14 ; "Young Cadets," Greenville, S. C., (contribution), \$10 ; Coliseum Place Church, New

Orleans, La., \$84.50; Myra Band, Seventh Church, Baltimore, Md., \$87.15; Belmont Texas, \$22.60; Terrell, Texas, \$30; Capcorma Circle, Eutaw Place Church, Baltimore, Md., (contribution to German work), \$19.25; Fulton-avenue Church, Baltimore, Md., (contribution to German work), \$1; Mexia, Texas, \$25; First Church, Fort Worth, Texas, \$54.48; Denison, Texas, \$131.80; Waxahachie, Texas, \$30; Cleburne, Texas, \$55; Hewitt, Texas, \$25; Bellevue, Texas, \$25; Abilene, Texas, \$75; Franklin, Texas, \$31.50; Caddo Church, Baileyville, Texas, \$30.40; Freemason-street Church, Norfolk, Va., \$100; First Church, Dallas, Texas, \$60; First Church, Baltimore, Md., (contribution to German work), \$8; First Church, Washington, D. C., \$25; Mt. Tabor, Roanoke Association, Va., \$28; Shockoe, Roanoke Association, Va., (contribution), \$20; Chesnut Level, Roanoke Association, Va., (contribution), \$3.50; Mechanicsville, Goshen Association, Va., \$14.80; Louisa Church, Goshen Association, Va., (contribution), \$5.20; Pocahontas, Va., \$51.40; Bruington Church, Rappahannock Association, Va., \$40; Flint Hill Church, Shiloh Association, Va., \$26.50; Vicksburg, Miss., \$40; Cool Spring Church, Dover Association, Va., \$13; Sweetwater, Tenn., \$57; Clarksville, Tenn., \$40; Murfreesboro, Tenn., \$40; Athens, Ga., \$67.20; First Church, Nashville, Tenn., \$75; Hot Springs, Ark., \$45.90; First Church, Little Rock, Ark., \$65; Ozark, Ark., \$50; Prescott, Ark., \$35.75; First Church, New Orleans, La., \$150; "Sunbeams" of Forks of Elkhorn Church, Ky., \$1.50; Twenty-second and Walnut, Louisville, Ky., \$50. Total, \$3,297.32. Previously reported, \$15,698.33. Total, \$18,995.65.

ANNIE W. ARMSTRONG.

Christmas Offering to China.

[Report from Foreign Mission Board, Feb. 11th.]

Alabama, \$9.17; Georgia, \$96.47; Kentucky, \$23.79; Louisiana, \$16; Maryland,

\$95.71; Mississippi, \$1; Missouri, \$141.25; North Carolina, \$11.97; South Carolina, \$783.26; Tennessee, \$174.46; Virginia, \$2.44. Total, \$1,655.52.

The above is but a very partial report, yet is the amount received by the Foreign Board to February 11th. It is earnestly hoped that full returns will be made at the earliest possible convenience, that the next month's JOURNAL may give complete returns of work accomplished by the Christmas effort. A. W. A.

Suggested Appropriations for W. M. U.

STATES	Foreign	Home.
Alabama, . . .	\$1,500 00	\$1,600 00
Arkansas, . . .	800 00	1,050 00
District of Columbia, . . .	250 00	250 00
Florida, . . .	950 00	2,300 00
Georgia, . . .	2,800 00	2,650 00
Kentucky, . . .	2,250 00	1,650 00
Louisiana, . . .	400 00	700 00
Maryland, . . .	2,500 00	4,250 70
Mississippi, . . .	1 200 00	1,350 00
Missouri, . . .	1,750 00	1,650 00
North Carolina, . . .	1,950 00	1,000 00
South Carolina, . . .	4,200 00	1,100 00
Tennessee, . . .	1,100 00	1,500 00
"Young South," . . .	300 00	100 00
Texas, . . .	2,700 00	1,700 00
Virginia, . . .	4,800 00	1,900 00
Western Arkansas, . . .	50 00	50 00
Western N. Carolina, . . .	500 00	200 00

Total, . . . \$30,000 00 \$25,000 00

Quarterly Report from Treasurer Woman's Mission Societies.

	Foreign.	Home.
Alabama, . . .	\$184 51	\$879 74
Florida, . . .	139 95	457 78
Georgia, . . .	420 48	2,054 48
Kentucky, . . .	229 68	1,043 06
Louisiana, . . .	85 72	451 40
Maryland, . . .	235 39	3,371 66
Mississippi, . . .	77 69	70 87
North Carolina, . . .	565 88	778 78
South Carolina, . . .	516 76	107 93
Tennessee, . . .	219 00	1,155 91
Texas, . . .	101 92	719 53
Virginia, . . .	1,107 22	1,821 27
Western N. Carolina, . . .	60 38	7 70

Some of the States report contributions for other than Southern Baptist Conven-

tion objects. Appended are the additional amounts: Alabama, \$748.09; Florida, \$251.80; Kentucky, \$33.15; Louisiana, \$269.22; Mississippi, \$819.50; North Carolina, \$219.35; South Carolina, \$201.89; Tennessee, \$401.07; Texas, \$2,427.33; Western North Carolina, \$16.93.

MRS. W. C. LOWNDES,
Treasurer.

A Week of Self-Denial.

To the Baptist Women's Missionary Societies of the Southern Baptist Convention:

Dear Sisters,—The Home Mission Board is greatly gratified to know that its suggestion to the Woman's Missionary Union for a week of self-denial, to be observed in its interest, March 8-14, 1896, by the Women's Missionary Societies of the Southern Baptist Convention, meets with their approval.

The observance of a similar week last year was attended by most encouraging results. The handsome sum contributed enabled the Board to go to the Convention at Washington practically out of debt. The spirit of thankfulness for the past and inspiration for the future which characterized that meeting, was due, in a large measure, to the self-denying efforts of the Baptist women of the South.

The spirit of self-sacrifice has always characterized our Baptist people, and has been the foundation of their wonderful progress in this country. The Baptists in Colonial days suffered stripes, imprisonment, banishment into the wilderness where they "knew not what bed nor bread did mean." They took joyfully the spoiling of their goods, enduring hardness as good soldiers, that they might obey Him who had purchased them with His blood.

We are the children of those who have suffered such things, and the same law of sacrifice and self-denial binds us in our Master's service. "Deny thyself and

take thy cross and follow me," is the voice of Jesus to us as well as to the apostles and martyrs that have preceded us. Of the glorified throng gathered before the throne the spirit said, "These are they that have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb." We are their kindred and follow in their footsteps to the mansions above.

Our self-denial comes in a different form from theirs, but in spirit and substance it is the same. If they were imprisoned and banished, we forego our home comforts for a season to minister to the orphan, the sick and the poor. If they are deprived of their goods by the hand of violence, we lay ours a willing offering upon the altar of our King that others may be taught the story of His love. We are

"One army of the living God
To whose command we bow—
Part of the host have crossed the flood,
And part are crossing now."

As their self-denial was needed in their day, so is ours needed now that the world may be enlightened and saved.

Roger Williams banished to the wilderness, there laid the foundation stone of that temple of religious freedom in which to-day we worship God without fear and without restraint. The Baptist fathers of Virginia, who, through the windows of the jails in which they were incarcerated, preached to the throngs that gathered to hear them, never foresaw the results of their work. What the Baptists of Virginia are and have to-day they owe, in a large measure, to the heroic self-sacrifice of these men. Like the swelling waters the prophet saw breaking out from among the foundation stones of the sanctuary, it has become a giant river where the great ships ride in safety, and whose spreading flood reflects the undimmed glory of the heavens above them.

So we to-day who give of our substance are helping the missionary as he toils in his different field—are cheering the hearts

of wives and children in that land of hardships and privations—are gathering into the Sunday schools children from the forest and the prairie, some of whom in the years to come will be pillars in the house of our God—are building churches which will grow with the coming years, until the thronging population then gathering about them will rise up and bless the names of those who, not despising the day of small things, builded for humanity and God wiser than they knew—are opening fountains of the waters of life, whose trickling stream will some day become salvation's flood, sweeping everywhere to our country's confines and mirroring on its unsullied waters the rainbow girdled throne, Him that sits upon it, and the innumerable multitude gathered before it.

It is worth a week of self-denial, hard and rigid, to anticipate these things. May we add some brief

PRACTICAL SUGGESTIONS.

1. The Board needs the help we hope this week of self-denial will bring.

We started the present Conventional year, 1895-96, practically out of debt. The preceding year, 1894-95, we started with a debt of about \$6,000. But such has been the increase of work we have been *constrained* to take on, and such the *decrease* of cash contributions that January, 1896, finds us as much embarrassed as did January, 1895.

2. Make efforts to have the observance of this self-denial week as general as possible. Let not only every member of each Woman's Mission Society throughout the Southern States be urged to observe it, but, if possible, get others, both men and women, to unite with you. If but two or three can thus be induced to help each society, the aggregate will be numbered by thousands. How much a little effort thus directed may accomplish.

3. Make it a week of prayer as well. Increase the number of your meetings—make them daily if possible. But whether

together or alone, in the congregation or at home, let daily prayer accompany the daily offering, and may each giver to her joy, find it true that, "it is more blessed to give than to receive."

I. T. TICHENOR.

Corresponding Secretary.

Note.—Should the time indicated, the second week in March, not be acceptable to individual or society, let a more suitable appointment be made. If possible, however, the money should be sent to the Board before the close of the Conventional year in May, 1896.

Need for Special Help.

The time for the Week of Self-Denial, referred to in the February JOURNAL, has now arrived—the second week in March, from the 8th to 14th inclusive. Should another time be more suitable to some, of course they will arrange the acceptable date, only bearing in mind the thought of making returns promptly to the Home Board, so as to be included in this year's receipts, the conventional year closing by May 1st

Is there special need for this effort? To thoughtful minds actual facts unembellished by argument are the most forcible appeal. Hear the latest report from the treasurer of the Home Board, Mr. Walker Dunson, under date of February 7th. He says: "I have been treasurer of the Home Board for nearly three years, which embraces the period covered by the panic, and, while I am of a cheerful and hopeful disposition, I must confess we are more in debt now than at any time since I have been treasurer. I cannot now see how it is possible to keep from reporting a larger debt to the Convention. Our demands for the year have been great and pressing. They were so urgent we were compelled to make increased appropriations."

The cry from the treasury of the Home Board for help, which is but a feeble echo

of the widespread need for the work of the Board in all directions, only the rim of which has as yet been touched by our missionaries—this cry appeals to us in a three-fold form: as lovers of our land, which we would preserve for truth and righteousness; as lovers of souls, whom we would rescue from destruction; as lovers of the glory of our God, whose kingdom we would see set up in the earth. Are we really and truly lovers of these? What we really love we are ready to make sacrifices for. A. A.

Self-Denial.

[Adapted to the JOURNAL.]

Do we ever think of our God-given talents, such as strength of mind, beauty of person, taste for music, or possession of health—do we ever think of these as *graces*? Why not? Giving is frequently mentioned as a *grace* in the Bible. If the heart and mind are consecrated with all their powers, then, whether the individual has one or many talents, they will be used for God and His glory and not for selfish or social purposes alone. If we were only *thinking* Christian women, many of us would deny ourselves more and spend less money for dry goods, millinery, nick-nacks, etc., and in that way be enabled to put more in our Lord's treasury.

How many of us there are who give more of time, means and our very selves to the follies of this life than we do to our Lord and His cause? Did you ever think for a moment that you gave more of your strength, and often more of your money, to the *unnecessary* adornment of your home and person than you do to missions or to God's cause along all lines? Now we all agree that it is every woman's *Christian duty* to make herself and her home attractive. But she can do this without yielding to the great temptation of giving almost her *all* to these things and the tiny little bit that is left to the Great Cause.

"What is in thy hand?" God asked of Moses. A simple shepherd's rod. *He used it*. What hast thou, my sister? Beauty, music, a great mind, time, money, strength? *Use them*. Give them to God. No matter how small they are, or how little strength you may have, God can show His greatness through you and glorify His name. Only be willing to allow Him to use you. You know there are many things we can do for Christ's sake that we can not do for the sake of one another.

After all, my dear sisters, "What is the chief end of *woman*?" (New edition of the Catechism (?)) Is it to "glorify God and enjoy Him forever"? Or is it to give Him just as little of our time and means as possible, hold on to all there is in this world as long as we can and when we know the time has come when we must die, a few minutes before our breath is gone, ask God to please forgive all our past sins and take us right up into heaven where all the pure and good live? Hadn't we better glorify Him *all* our lives by letting our light shine so that others may see the Christ-life in us and try to imitate our example?

Let us try by God's grace to so live as that when our call comes we may hear the blessed words "well done" from the lips of our Lord and Master.

MRS. WM. T. HARRIS.

Christianity has taught the Japanese that there is something better to worship than their "imperial ancestors and benefactors." It has "also given to this people the knowledge of the personality and immortality of the soul." "Said an old Japanese Christian lady, as she was nearing the end of her life, and after hearing a sermon on the resurrection: "The old people of Japan, for the most part, have nothing to look forward to but to fondle their grandchildren and die. How different from us who are Christians! How glorious and beautiful the new life that will be ours!"

Band Department.

[Edited by Miss F. E. HECK, Raleigh, N. C.]

A Little Japanese Geography— Arithmetic.

GEOGRAPHY.

I. Of how many islands is Japan composed? Ans. 3,850.

II. Name the four largest? Ans. Nippon, Yezo, Kiushiu and Shikoku.

III. In what latitude is Japan? Ans. Between 30° and 46° north

IV. What is the area? Ans. 147,000 square miles.

V. Give the capital of the empire? Ans. Tokio, with 1,400,000 inhabitants.

VI. What is the surface of the country? Ans. Very mountainous.

VII. What great volcano in Japan? Ans. Mt. Fujiyama, 14,000 feet high.

VIII. Describe the Inland Sea? Ans. It extends from Kobe to Nagasaki, 250 miles, and the scenery is most beautiful.

IX. What are the chief products? Ans. Rice and tea. 250,000,000 bushels of rice are produced annually.

X. What are the climate and soil? Ans. The climate is mild and delightful, but not invigorating to Americans. The soil in the valleys is very fertile, but only one-third of the country is capable of cultivation, on account of the mountains.

—Selected.

The Angel of Spring.

BY ELIZABETH D. MEEKER.

The Angel of Spring has been waiting

The passing winter so drear,
And now that the snow has all melted,
She bids the sweet flowers appear.

O gladly the summons they answer,

They nod and they smile at her call—
The jonquil, the crocus, the lily,
And violet, sweetest of all.

They come to bring gladness and sunshine?

With whisperings of hope and love,
'Till the children all sing in the garden,
And the birds in tree-tops above.

O Angel of Spring ever hover

Over children at work or at play,
And fill all their hearts with thy blessing.

And make them more lovely each day.

Japanese Children.

Arranged from Sunday-School Times.

The mother holds her baby in her arms, fondles and applies its little face to her cheek, but does not kiss it; for kissing is not a Japanese custom. (There is no word for "kiss" in the language; a word to express it had to be coined when the Bible was translated.) The garments in which the little one is clothed are very simple—all straight and open in front, have the usual large sleeve, and are tied by a band around the waist. No pins, buttons, or tapes are required for fastening.

Young children are always carried strapped on the back of the nurse, who is generally an older sister or brother, even from the time when it is a few days old. It is not uncommon to see a little one of four or five years old carrying a child on its back almost as large as itself. If the child cries, its nurse shakes it up and down, and often, not knowing how to hush it, cries too. Children are never rocked in a cradle. Mothers work with their babies strapped on their backs, their hands and arms being thus left free. This mode of carrying children no doubt accounts for the unshapely legs, bent fig-

ures, and want of fine physique, so often met with among the Japanese.

Children live much out of doors, only going into the house to eat and sleep, or for protection from rain. They are not noisy, nor rough in their sports, and seldom quarrel. Boys and girls always play separately; boys with tops, flying kites, theatricals, etc.; girls with dolls, which, like babies, they carry on their backs, with battledoor and shuttlecock and balls. These they vary every month. They have a great variety of toys for babies and older children, too numerous to mention. A large proportion of children die at an early age. A family of more than three children is not often seen. This may in a measure be accounted for from the mode of carrying them strapped on the back, feet dangling, and the bare, shaven head exposed to the broiling sun. Kissing and handshaking are unknown in a family, but bowing and other rules of etiquette are early taught children. It is amusing to see how very young children get down on their hands and knees when told to salute a friend. Obedience to parents is not a virtue diligently taught to children; they appear to be left very much to follow their own sweet will. It may be this and the outdoor life they lead has led to Japan being called so often the "Paradise of Children." Here parents themselves become children, and amuse themselves just as much with flying kites, spinning tops, etc., for the children's pleasure. It is a pretty sight on a sunny afternoon, at a time when some favorite flower is in full bloom, in beautifully situated tea-houses, inns, or temple-grounds, to see crowds of people going out in holiday attire in family parties, peace and happiness reflected in the faces of the young and old, the parents engaged in amusing their children, in sharing their games, and providing them with sweetmeats—they taking only sips of a weak infusion of tea, and a little pipe.

The new-born child receives its name

on the seventh day. When it is thirty days old it is gayly dressed and carried by its mother to a temple, where she offers a piece of money. The baby is then taken around among relatives and friends to introduce it and show off its pretty gayly-colored clothes and to receive congratulations. When it is four months old, a new part of its existence begins. It is now clothed as an adult; a festival is observed on the eleventh day of the eleventh month, from which time only a few places on his head are shaved. When he arrives at the age of fifteen he becomes a man, changes his name, the fashion of his hair, and is thought old enough to marry.

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LUCAS COUNTY,

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FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
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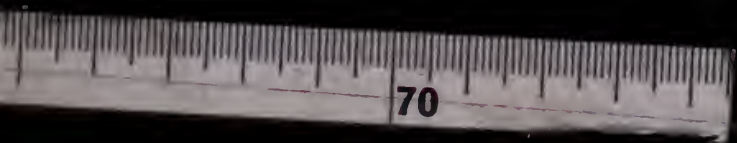
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